

THE NECRONOMICON

OR
BOOK OF DEAD NAMES

OF
ABDUL ALHAZRED
AS TRANSLATED FROM THE ARABIC
BY
DR. JOHN DEE

(As Manuscript in the Cottonian Library, Queen's Library)

reprinted in facsimile by J. R. R. R.
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PREFACE

By Dr. Joseph Talbot Ph.D., D.Litt
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The Necronomicon is primarily known to the general public due to the writings of Howard Phillips Lovecraft. The word "necronomicon" is actually the title of a greek translation made around 950 A.D. by Theodoras Philetas from an original Arabic manuscript. A Latin version of the greek translation was made by Olaus Wormius in 1228 A.D. The original Arabic title of the work was "Kitab al Azif" which can be roughly translated as The Book of the Howlings of the Desert Jinn (or demons). The name, "necronomicon", which the Latin version retains, means something like things pertaining to the customs, practices or laws of the dead. Nekros being Latin for "dead" and nomos meaning "the customs, practice or law". The original writer was supposed to have been an Arab named Abdul al Hazrad who supposedly died around 738 A.D. in Damascus. Death was due to being torn apart in the street by unseen entities. The name is probably mistranslation since no self-respecting Arab would have such a name. The true name was probably Abd Al Azrad. In Arabic the name is more of a title meaning "the slave of the devourer" or "worshipper of the great devourer", supposedly alluding to the Great Old Ones.

The John Dee translation of the Necronomicon reprinted in this work comes from the collection of the Widener Library at Harvard University. The book was part of the personal library of Harry Elkins Widener, American Millionaire and founder of the Widener Library. Mr. Widener obtained this text in 1912, shortly before he boarded the Titanic.

The binding of the book is original, but badly cracked and split. The text is complete but many pages are separated and others are crumbling. Restoration efforts are presently under way, and the book has been digitally preserved as part of this effort.

The History Of The NECRONOMICON

Al Azif - In Arabic, written by Abd al-Hazrad, c. 730 A.D. Original form is unknown but numerous manuscript versions were long circulated among various medieval scholars. As early as the 12th century this version was referred to as lost.

Necronomicon - In Greek, translated by Theodoras Philetas, c. 950 A.D. Existence of early hand written copies is unknown. Mass printing of copies in Italy in the summer of 1501 in a folio-sized edition led to a surge of religious suppression by the church. The book was banned by the church and included in the *Index Epurgatorius* by Pope Gregory IX. The last known copy of this version was known to have been burned in Salem in 1692.

Voynich Manuscript - In Latin and Greek using Arabic script. Translator unknown, c. 1020. An unknown number of this manuscript were produced, probably in Romania. Only three copies are known to have existed.

Necronomicon - In Latin, translated by Olaus Wormius, c. 1228 A.D. First circulated in manuscript form, then printed in Mainz Germany around the end of the 15th century as a black-letter folio.

Necronomicon - In English, translated by John Dee, c.1586. An accurate but expurgated version of

the greek edition. Printed only in small numbers by private publishers, manuscript copies also are known to have existed. It is from this edition that this reprint comes from.

Necronomicon - In Latin. c. 1630 A poor quality reprint of the 1228 latin version. Published by an unknown publisher in Spain.

Al Azif - Ye Booke Of Ye Arabe - In English, translator unknown, c.1590 An incomplete and muddled text. Circulated in manuscript form, there were probably fewer than ten of these manuscripts ever written.

Cultus Maleficarum - In English, translated by Baron Frederic, c. 1597. A partial translation of the Latin text. Published in Sussex England.

Book I
The Introduction

"LET THEM CURSE IT THAT CURSE THE DAY, WHO ART SKILFUL TO ROUSE THE
LEVIATHAN"
JOB 3:8

CHART OF COMPARISONS

H.P. Lovecraft	A. Crowley	Sumer
Cthulhu	The Great Beast as represented in "CTH\H 666"	Ctha-lu, Kutulu
The Ancient Ones	Satan; Teitan	Tiamat
Azathoth	Aiwass (?)	Azag-thoth
The Dunwich Horror	Choronzon	Pazuzu
Shub Niggurath	Pan	Shub Ishniggarab (?)
Out Of Space	The Abyss	Absu; Nar Mattaru
IAI	IO! IAO!	IA (IAH; EA; LORD OF WATERS)
The Five-pointed gray star cavern	The Pentagram (Plough Sign; the original pentagram and sign of the Aryan Race)	The AR, or UB
Veronis Mysteries	The Serpent and the sea as XAOS, Chaos; Gothic: Orim, or Worm as great Serpent	Erim (the enemy;

This, of course, is not a complete list but rather an inspirational sampling. Meditation upon the various things mentioned in the Mythos will permit the scholar to draw his own conclusions; research upon the etymology of both Lovecraft's and Crowley's respective literature enables the occultist to discover the ancient Names and Numbers for much of his own, familiar, material.

(Note that Lovecraft may have heard of Crowley is hinted at darkly in his short story "The Thing On The Doorstep" in which he refers to a cult leader from England who established a covenstead of sorts in New York. In that story, published in *Weird Tales* in 1936, the cult leader is closely identified with chthonic forces, is described as "notorious", and linked to the strange fate that befell the protagonist, Edward Derby)

SUPPLEMENTARY MATERIAL TO 777
CHART A

THE CHART that follows is based on research conducted by the Order of the Silver Lotus with regard to the Yog-Sothoth/Cthulhu myth cycles.

Table III / VII (A.C.)	Table XXV (Cth.)
0. ...	Azathoth
1. Crown	Nyarlatheptep (as directed will of Azathoth)
2. Wisdom	Shub-Niggurath (as fertile mother)
3. Understanding	
4. Mercy	
5. Strength	
6. Beauty	
7. Victory	
8. Splendor	
9. Foundation	Cthulhu
10. Kingdom	Ubbo-Sathala
11. Air	
12. Mercury	Nyarlatheptep (as messenger)
13. Moon	
14. Venus	
15. Aries	
16. Taurus	
17. Gemini	
18. Cancer	
19. Leo	
20. Virgo	
21. Jupiter	
22. Libra	
23. Water	
24. Scorpio	
25. Sagittarius	
26. Capricorn	Yog-Sothoth
27. Mars	
28. Aquarius	
29. Pisces	Father Dagon & Mother Hydra
30. Sun	
31. Fire	Cthugha
32. Saturn	Tzathoggua
32. (bis) Earth	
31. (bis) Spirit	

SUPPLEMENTARY MATERIAL TO 777
CHART B

THE CHART that follows is based on research presently available to the Editor with regard to Sumerian and Assyro-Babylonian religions. Entries in parenthesis refer to the state of Correspondance before the advent of the Elder Gods, the Race of Marduk ; that is, it reflects the nature of the cosmos before the Fall of Marduk from Heaven. (Names of zodiacal constellations are after Budge's renderings)

Table VII [A.C.]	Table XXV [S.]
0. ...	ANU (TIAMAT)
1. Sphere of the Primum Mobile	ENLIL (ABSU)
2. Sphere of the Zodiac or Fixed Stars	ENKI; LUMASHI (IGIGI)
3. Sphere of Saturn	ADAR
4. Sphere of Jupiter	MARDUK
5. Sphere of Mars	NERGAL
6. Sphere of the Sun	UTU
7. Sphere of Venus	INANNA
8. Sphere of Mercury	NEBO
9. Sphere of the Moon	NANNA
10. Sphere of the Elements	KIA
11. Air	ANNA
12. Mercury	GUDUD
13. Moon	SIN
14. Venus	DLIBAT
15. Aries	AGRU (XUBUR)
16. Taurus	KAKKAB U ALAP SHAME (KINGU)
17. Gemini	RE'U KINU SHAME U TU'AME RABUTI (YE TWIN VIPERS OF DEATH)
18. Cancer	SHITTU (SNAKE)
19. Leo	KALBU RABU (LAKHAMU)
20. Virgo	SHIRU (WHIRLWIND)
21. Jupiter	UMUNPADDU
22. Libra	ZIBANITUM (Ravening Dog)
23. Water	BADUR
24. Scorpio	AKRABU (SCORPION-MAN)
25. Sagittarius	PA-BIL-SAG (HURRICANE)
26. Capricorn	SUXUR MASHI (FISH-MAN)
27. Mars	MASTABARRU
28. Aquarius	GULA (HORNED BEAST)
29. Pisces	DILGAN U RIKIS NUNI (WEAPON OF DILGAN)
30. Sun	SHAMASH
31. Fire	AG
32. Saturn	KAIMANU
32. (bis) Earth	KIA
31. (bis) Spirit	ZI

NOTES ON PRONOUNCIATION

WE CANNOT BE absolutely sure how Sumerian and Akkadian were spoken; but many useful guidelines are available to the student, including the translated tablets found all over Mesopotamia. Basically, we can offer the following principles which should prove of value in reciting the foreign language instructions:

Vowels

a as in "father"
e as in "whey"
i as in "antique"
o as in "boat" (but rarely found)
u as in "zulu"

Consonants

Most are basically the same as in English. The Sumerians did not have an alphabet as we know it, but they had developed a syllabry, very much like the Japanese "Kana" script of today. In phonetic transliterations, the English spelling sought to approximate the Sumerian pronunciation. However, there are a few sounds which English does not possess, and which have been put into phonetic variations. Important examples below:

x as in the German "ach"
ch (same as above)
q as in "like"
k (same as above)
sh as in "shall"
ss as in, perhaps, "lasso"; a hissing "s" common to Arabic languages
z as in "lotS"; a hard "ts" sound, not quite as in "zoo"

Remember, in the translations which follow, every letter must be pronounced. There are no schwas or silent syllables in Sumerian. Hence, KIA is pronounced "keeya"; "KAIMANU" is pronounced "ka-ee-mah-nu" or, if spoken rapidly, the two initial vowel sounds slur onto "kigh" rhyming with "high".

The incantations should be carefully and slowly at first, to familiarize oneself with the tongue-twisting phrases. A mistake may prove fatal to the Work.

SPELLS (TRANSLATED)

WHERE POSSIBLE, the Editor has taken every opportunity to find the original Sumerian or Akkadian translation of a given Greek charm or conjuration. These will be given here. Also, the reader will find English translations of the Sumerian charms as they are given in the NECRONOMICON. Not all of the charms are available in this way, and sometimes we have had to make do with near misses. Much of what is found here is from the MAKLU text, of which only extant translation is in German or Tallqvist. The word "maklu" or "maqlu" itself is controversial, but Tallqvist seems to think that it does, indeed, mean "burning"; especially so as the incantations to be found therein invariably entail burning something, usually a doll made in the likeness of a witch or evil sorcerer that the magician wished to dispose of. Hence, we have here probably the archetype of the Great Burning Times of the Inquisition, when people were condemned to fiery deaths as Witches and Pagans. The chant "burn!witch!burn!" can be found in the MAKLU text, in all its pristine glory. Indeed, Cthulhu Calls.

Note that the original translator had noted the resemblance between the Greek word for Lord, KURIOS, and the Sumerian word for mountain, KUR, and for a type of underworld, chthonic, monster which is also called KUR and which refers to the Leviathan of the Old Testament. Also in this particular conjuration, the word for mountain is SHADU-SHADDAT. The Old Serpent KUR is, of course, invoked every day by the Christians: Kyrie Eleison!

BOOK I PART II

COMMON SUMERIAN WORDS AND PHRASES IN ENGLISH

Alkhkharu	Vampire
Alal	Destroyer
Alla Xul	Evil God
Barral	Begone
Dingir Xul	Evil God
Edin Na Zul	Go To The Desert! (a form of exorcism)
Gelal	Incubus
Gigim xul	Evil Spirit
Gidim Xul	Evil Ghost
Idimmu	Demon
Idpa	Fever
Kashshaptu	Witch
Lalartu	Phantom
Lalassu	Spectre
Lili	Succubus
Maskim Xul	Evil Fiend (Ambusher, Lie-In-Wait)
Mulla Xul	Evil Devil
Rabishu	(same as Maskim Xul)
Telal	Wicked Demon (Warrior)
Uggae	God Of Death
Uruku	Larvac
Utuk Xul	Evil Spirit
Zi Dingir Anna Kanpal	Spirit, God of the Sky, Remember!
Zi Dingir Kia Kanpal	Spirit, God of the Earth, Remember!

BANISHINGS

In the interim period between the translation and the publication of this work, the editor, along with a circle of initiates in another discipline, undertook to experiment with the rituals and forces outlined in the NECRONOMICON. In using the material alone, or within a Western ceremonial structure (such as the Golden Dawn system) we came upon startling discoveries in both cases: **THERE ARE NO EFFECTIVE BANISHINGS FOR THE FORCES INVOKED IN THE NECRONOMICON ITSELF!** The rituals, incantations, formulae, of this work are of ancient origin, comprising some of the oldest written magickal workings in Western occult history.

The deities and demons identified within probably have not been effectively summoned in nearly six thousand years. Ordinary exorcisms and banishings have thus far proved extremely inadequate: this, by experienced magicians. Hence, the following recommendations.

The religion of the ancient Sumerian peoples seem to have been lunar-oriented, a religion-or religio-magickal structure-of the night, of darkness in a sense. Invocations using solar formulae have proved thus far effective in successfully banishing NECRONOMICON demons and intelligence. For instance, the KADDISH prayer of the Jewish faith contains some solar elements that have proved

resilient to inimical genii, and the vibration of the Lord's Prayer for Christians is also a workable method.

We suggest that individual operators utilize an equivalent solar (i.e., positive light) invocation from their own religion or the religion of their ancestors, should they no longer have a religion or should they have changed it in their lifetime.

For best practical purposes in the beginning—for those intent on actually the rituals contained herein—it is advisable to take especial care in the construction of the magickal defences. A preliminary period of purification is well in order before attempting anything in this grimyore. Persons of unstable emotional condition should not be allowed, under any circumstances, to observe one of these rituals in progress. That would be criminal, and perhaps even suicidal. One of our colleagues was fearfully attacked by his dog directly following a fairly simple and uncomplicated formula from this book. This is definitely not a Gilbert chemistry set.

The method of the NECRONOMICON concerns deep, primeval forces that seem to pre-exist the normal archetypal images of the Tarot trumps and the Golden Dawn telematic figures. These are forces that developed outside the Judeo-Christian mainstream, and were worshipped and summoned long before the creation of the Qubala as we know it today. Hence, the ineffectiveness of the Golden Dawn banishing procedures against them. They are not necessarily demonic or qliphotic in the sense that these terms are commonly understood in the West, they just simply represent power sources largely untapped and thus far ignored by twentieth-century, mainstream consciousness.

The results of any experimentation with this work, as well as practical suggestions concerning its rituals, are welcomed by the publishers.

THE GODS OF MESOPOTAMIA

ANU The god of the sky, from whence the sun shines and the rain falls. Lord of all, the fountainhead of order in both the natural and supernatural worlds. The stars are his warriors, the Milky Way his personal highway. Anu dwells exclusively in the celestial heaven. Unapproachable, remote and otherworldly, he cares little about men and seldom intervenes in their affairs.

APSU The Abyss. The waters upon which the earth floats. When the gods were first created, their noise disturbed Apsu, who complained to his mother, the great dragon Tiamat. Tiamat made war on the gods and was slain by Marduk.

ANSHAR Father of Anu and all the other gods. His consort is his sister, Kishu. Anshar is the male principle, Kishu the female principle. Anshar is the sky, Kishu the earth. Anshar led the gods in the war against Tiamat.

EA Also **ENKI** "Lord of the Sacred Eye." God of water, supreme god of magic and wisdom, patron of the arts. An oracle. Ea is the god of fresh waters. Ea is portrayed as a goat with a fish's tail or a human with water flowing from his shoulders. Mating with Ninhursag ("Lady Mountain") he created the plants and gave men agriculture.

ENLIL The god of earth and wind. The master of men's fates. The god who dries up the flood waters after the Tigris and Euphrates have overflowed their banks; who brings rain; who fills the sails of ships and boats; who fertilizes the palm blossoms. The god who struggles against the suffering of the world. Enlil's power moves all; he is the active principle which drives the earth. Enlil sent the flood which destroyed all mankind except Utnapishtim and his family. Enlil can be found in the howling storm and the ruins and ashes of war.

ERESHKIGAL Goddess of the underworld, consort of Nergal. Some consider her a dark side or aspect of Ishtar. When Ishtar descended into the underworld to save Tammuz, Ereshkigal tricked her into leaving some part of her clothing or insignias at each of the underworld's seven gates as she passed through them. Standing naked at the seventh gate, Ishtar threw herself on Ereshkigal; but like Samson shorn of his hair she was powerless. Ereshkigal confined Ishtar in the underworld until the wily Ea contrived her release with a trick.

GILGAMESH Like Hercules, a hero-god, two parts divine and one part human. The story of his adventures survives in an epic poem on twelve tablets dating back to Akkadia in the middle of the second millennium B.C. Gilgamesh fought and tamed the wild man Enkiddu. Despite the warnings of the priests and ill omens from the sun god, Gilgamesh and Enkiddu set out upon a quest. Enkiddu's death incited Gilgamesh to seek immortality, and after many adventures he found at last Utnapishtim who survived the Great Flood and with his wife was granted eternal life by the gods. Utnapishtim convinced Gilgamesh of the futility of immortality.

ISHTAR; to the Sumerian **INANNA**; to the Egyptians, **ASTARTE** The greatest of all the mother goddesses of the Mesopotamians. Goddess of fertility, goddess of sex, goddess of the moon, goddess of war. Lady of heaven, lady of sorrow and battles. The great lover, the great mother. The hero-god Gilgamesh spurned her, ensuring his death. Venus is her star, and the lion is her cult animal. Ishtar's love is all consuming and even deadly. An Egyptian sculpture portrays her nude, standing on a lion, and holding a lotus blossom (the symbol of life) in her right hand. Ishtar's worship involved phallic symbols, sacred whores and painted priests in women's clothing. At her shrine at Uruk the priestesses performed a sexual rite in her honor. A priestess played the goddess; the priest who played the god was slain. The

Christians turned her into a demon, and she is mentioned as such in Milton's *PARADISE LOST*.

KINGU Tiamat's general in the war against the gods. Keeper of the tablets of destiny, which hold the divine plan for all the cosmos. Ninhursag used Kingu's blood to make the first man, and from this comes the demonic, rebellious aspect of human nature.

MARDUK The great god of Babylon, King of Kings, Guardian of the Law, the Great Sorcerer, the Great Healer, slayer of Tiamat. Marduk is Order fighting against Chaos, the conflict from which all Creation emerges. Defeating Tiamat, Marduk brought order and life to the world. When the tablets of destiny were seized from Kingu, Marduk fastened to his own breast, and so brought control of the earth under the divine authority of the gods. The stele of Hammurabi shows Marduk on his throne with a horned headdress, giving Hammurabi his ring and sceptre. The Amorites saw Marduk as a god of spring and sunlight, of herbs and trees.

NEBO Also **NABU** God of writing and speech, speaker for the gods. Nebo maintains records of men's deeds and produces them for judgment after death. His symbol is the stylus.

NERGAL God of the underworld, mass destruction and plague, consort of Ereshkigal. Thrown out of heaven, he stormed the underworld with fourteen demons until Ereshkigal consented to marry him.

NINHURSAG Also **MAAT** "Lady Mountain." An earth mother. She mold the first man out of clay and brought him to life with the blood of Kingu.

SHAMASH Also **BABBAR**, **UTU** The sun. Son of the moon god Sin, brother and husband to Ishtar. The great god of justice. In Sumer, a god of divination. The enemy of darkness and all the evil darkness brings. Every morning, scorpion-men throw open the gates of his great palace, and Shamash mounts his chariot. He then crosses the sky from one horizon to the other, casting his rays upon the earth like a net, seeing all the evils and wrongs of the world. Entering the earth on the eastern horizon, Shamash travels through the underworld back to his palace. Shamash requires justice of earthly kings and champions their subjects, especially the poor.

SIN The moon god. Wise and secretive, the enemy of all evil spirits. An old man with a long beard who flies through the sky in his sailboat every night.

TAMMUZ Also **DUMUZI** God of the harvest. The god who dies and rises again. The love of Ishtar killed him, and Ishtar sought Ereshkigal in the underworld to bring him back.

TIAMAT; to the agnostics, **LEVIATHAN** Goddess of the primeval depths, the chaos from which Marduk formed the world. She took the form of a dragon and swam in the primal waters. Tiamat warred on the gods, spawning a brood of dragons, sphinxes, scorpion-men and other demons and monsters for her army. Marduk slew her, defeating her with magic and powerful winds. Splitting her in two, Marduk cast one half of Tiamat into the sky to form the heavens and the other he cast down to form the earth.

BOOK II PART I
THE TESTIMONY OF THE
MAD ARAB

THIS is the testimony of all that I have seen, and all that I have learned, in those years that I have possessed the Three Seals of MASSHU. I have seen One Thousand and One moons, and surely this is enough for the span of a mans life, though it is said the Prophets lived much longer. I am weak, and ill, and bear great tiredness and exhaustion, and a sigh hangs in my breast like a dark lantern, I am old.

The wolves carry thier name in thier midnight speeches, and that quiet, subtle Voicee is summoning me from afar. And a voicee much closer will shout into my ear with unholy impatience. The weight of my soul will decide its final resting place. Before the time, I must put down here all that I can concerning the horrors that stalk Without, and which lie in wait at the door of every man, for this is the ancient arcana that has been handed down of old, but which has been forgotten by all but a few men, the worshippers of the Ancient Ones (may thier names be blotted out!)

And if I do not finish this task, take what is here and discover the rest, for time is short and mankind does not know or understand the evil that awaits it, from every side, from every open Gate, from every broken barrier, from every mindless acolyte at the alters of madness.

For this is the Book of the Dead, the Book of the Black Earth, that I have writ down at the peril of my life, exactly as I recieved it, on the planes of IGI GI, the cruel celestial spirits from beyond the Wanderers of the Wastes.

Let all who read this book be warned thereby that the habitation of men are seen and surveyed by that Ancient Race of gods and demons from a time before time, and that they seek revenge for that forgotten battle that took place somewhere in the Cosmos and rent the Worlds in the days before the crea-tion of Man, when the Elder Gods walked the Spaces, the race of MARDUK, as he is known to the Chaldeans, and of ENKI our master, the Lord of Magicians.

Know, then, that I have trod all the Zones of the Gods, and also the places of Azonci, and have descended into the foul places of Death and Eternal Thirst, which may be reached through the Gate of GANZIR, which was built in UR in the days before Babylonian was.

Know, too, that I have spoken with all manner of spirit and daemon, whose names are no longer known in the societies of Man, or were never known. And the seals of these are writ herein ; yet others I must take with me when I leave you. ANU have mercy on my soul!

I have seen the Unknown Lands, that no map has ever charted. I have lived in the deserts and the wastelands, and spoken with demons and the souls of slaughtered men, and of women who have died in childbirth, victims of the she-fiend LAMMASHTA.

I have traveled beneath the Seas, in search of the Palace of Our Master, and found the stone monuments of vanquished civilizations, and deciphered the writings of some of these; while still others remain mysteries to any man who lives. And these civilizations were destroyed because of the knowledge contained in this book.

I have traveled among the stars, and trembled before the gods. I have at last found the formula by which I passed the gate of ARZIR, and passed into the forbidden realms of the foul IGI GI.

I have raised demons, and the dead.

I have summoned the ghosts of my ancestors to real and visible appearance on the tops of temples built to reach the stars, and built to touch the neithernmost cavities of HADES. I have wrestled with the Black Magician, AZAG-THOTH, in vain, and fled to the Earth by calling upon INANNA and her brother MARDUK, Lord of the double-headed AXE.

I have raised armies against the Lands of the East, by summoning the hordes of fiends I have made

subject unto me, and so doing found NGAA, the god of the heathens, who breathes flame and roars like a thousand thunders.

I have found fear.

I have found the Gate that leads to the Outside, by which the Ancient Ones, who ever seek the entrance to our world, keep eternal watch. I have smelled the vapors of that Ancient One, Queen of the Outside, whose name is writ in the MAGAN text, the testament of some dead civilization whose priests, seeking power, swing open the dread, evil Gate for an hour past the time and were consumed.

I came to possess this knowledge through circumstances quite peculiar, while still the unlettered son of a shepherd in what is called Mesopotamia by the Greeks.

When I was only a youth, traveling alone in the mountains to the East, called MASSHU by the people who live there, I came upon a grey rock carved with three strange symbols. It stood as high as a man, and as wide around as a bull. It was firmly in the ground, and I could not move it. Thinking no more of the carvings, save that they might be the work of a king to mark some Ancient victory over an enemy, I built a fire at its foot to protect me from the wolves that wander in that regions and went to sleep, for it was night and I was far from my village, being Bet Durrabia. Being about three hours from dawn, in the nineteenth of Shabatu, I was awakened by the howl of a dog, or perhaps a wolf, uncommonly loud and close at hand. The fire had died to its embers, and these red, glowing coals cast a faint, dancing shadow across the stone monument with the three carvings. I began to make haste to build another fire when, at once, the grey rock began to rise slowly into the air, as if it were a dove. I could not move or speak for the fear that siezed upon my spine and wrapped cold fingers around my skull. The Dik of Azug-bel-ya was no stranger seemed to melt into my hands! Presently, I heard a voice, softly, some distance away and a more practical fear, that the possibility of robbers, took hold of me and I rolled behind weeds, trembling. Another voice joined the first, and soon several men in black robes of thieves came together over the place where I was, surroundin the floating rock, of which they did not exhibit in the least fright.

I could see clearly now that the three carvings on the stone monument were glowing, a flame red color, as through the rock were on fire. The figures were murmuring together in prayer or invocation, of which only a few words could be heard, and these in some unknown tongue; though, ANU have mercy on my soul, these rituals are not unknown to me any longer.

The figures, whose faces I could not see or recognize, began to make wild passes in the air with knives that glinted cold and sharp in the mountain night.

From beneath the floating rock, out of the very ground where it had sat, came rising the tail of a serpent. This serpent was surely larger than any I had ever seen. The thinnest section thereof was fully that of the arms of two men, and as it rose from the earth it was followed by another, although the end of the first was not seen as it seemed to reach down into the very Pit itself. These were followed by still more, and the ground began to tremble under the pressure of so many of these enormous arms. The chanting of the priests, for I knew them now to be some the servants of some hidden Power, became much louder and nearly hysterical.

IA! IA! ZI AZAG!
IA! IA! ZI AZKAK!
IA! IA! KUTULU ZI KUR!
IA!

The ground where I was hiding became wet with some substance, being slightly downhill from the scene I was witnessing. I touched the wetness and found it to be blood. In horror I screamed and gave my presence away to the priests. They turned toward me, and I saw with loathing that they had cut their chests with the daggers they had used to raise the stone, for some mystical purpose I could not then divine; although I now know that blood is the very food of these spirits, which is why the field after the battles of war glows with an unnatural light, the manifestation of the spirits feeding thereon.

May ANU protect us all!

My scream had the effect of casting thier ritual into chaos and disorder. I raced through the mountain path by which I had come, and the priests came running after me, although some seemed to stay behind, perhaps to finish the Rites. However, as I ran wildly down the slopes in the cold night, my heart gave rise in my chest and my head growing hot, the sound of splitting rocks and thunder came from behind me and shook the very ground I ran on. In fright and haste I fell to the earth.

Rising, I turned to face whatever attacker had come nearest me, though I was unarmed. To my surprise, what I saw was no priest of ancient horror, no necromancer of that forbidden Art, but black robes fallen upon the grass and weeds, with no seeming presance of life or bodies beneath them.

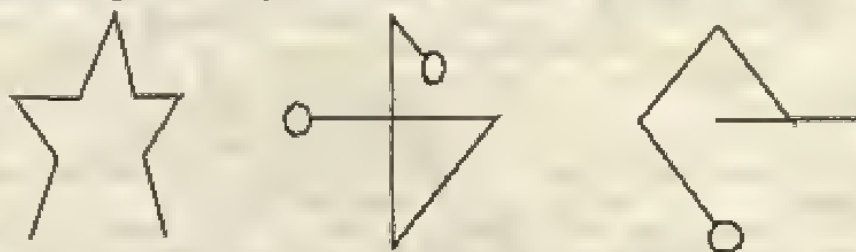
I walked cautiously to the first and, picking up a long twig, lifted the robe from the tangle of weeds and thorns. All that remained of the priest was a pool of slime, like green oil, and the smell of a body lain long in the sun to rot. Such a stench nearly overpowered me, but I was resolute to find the others, to see if the same fortune had also befallen them.

Walking back up the slope that I had so fearfully run down only moments ago, I came across yet another of the black priests, in identical condition to the first. I kept walking, passing more of the robes as I went, not venturing to overturn them any longer. Then, I finally came upon the grey stone monument that had risen unnaturally into the air at the command of the priests. It was now upon the ground once more, but the carvings still glowed with supernatural light. The serpents, or what I had then thought of as serpents, had disappeared. But in the dead embers of the fire, now cold and black, was a shining metal plate. I picked it up and saw that it was also carved, as the stone, but very intricately, after a fasion I could not understand. It did not bear the same markings as the stone, but I had the feeling I could almost read the characters, but could not, as though I once knew the tongue but had since long forgotten. Mt head began to ache as though a devil was pounding my skull, when a shaft of moonlight hit the metal amulet, for I know now what it was, and a voice entered my head and told me the secrets of the scene I had witnessed in one word:

KUTULU.

In that moment, as though whispered fiercely into my ear, I understood.

These were the signs carved upon the grey stone, that was the gate to the Outside:



The amulet that I held in my hand, and hold to this very day, around my neck as I write these words, is this:



Of the three symbols carved, the first is the Sign of our Race from beyond the Stars, and is called ARRA in the tongue of the Scribe who taught it to me, an emissary of the Elder Ones. In the tongue of the eldest city of Babylon, it was UR. It is the Sigil of the Covenant of the Elder Gods, and when they see it, they who gave it to us, they will not forget us. They have sworn!

Spirit of the Skies, Remember!

The second sign is the Sign of GANZAR, and is the Key wherchy the Powers of the Elder Gods may be summoned, when used with the proper words and shapes. It has a Name, and is called AGGA.

The third sign is the Sigil of the Watcher. It is called BANDAR. The Watcher is a Race sent by the Elder Ones. It keeps vigil while one sleeps provided the appropriate rituals and sacrifice has been performed; else, if called, it will turn upon you.

These seals, to be effective, must be graven on stone and set in the ground. Or, set upon the altar of offerings. Or, carried to the Rock of Invocations. Or, engraved upon the metal of ones God or Goddess and hung about the neck, but hidden from the view of the profane. Of these three, the ARRA and the AGGA may be used seperatly, that is to say singly, and alone. The BANDAR however, must never be used alone, but with one or both of the others, for the Watcher must needs to be reminded of the Covenant he has sworn with the Elder Gods and our Race, else it will turn upon thee and slay thee and ravage thy town untill succour is to be had from the Elder Gods by the tears of thy people and the wailing of thy women.

KAKAMMU!

BOOK II PART II THE TESTIMONY OF THE MAD ARAB (CONT)

The fire amulet that I retrieved from the ashes of the fire, and which caught the light of the moon, is a potent seal against whatever may come in the Gate from the Outside for, seeing it, they will retreat from thee **SAVE ONLY IF IT CATCH THE LIGHT OF THE MOON UPON ITS SURFACE** for, in the dark days of the moon, or in clouds, there can be little protection against the fiends from the Ancient Land should they break the barrier, or be let in by thier servants upon the face of the Earth. In such a case, no recourse is to be had untill the light of the moon shines upon the Earth, for the moon is the Eldest among the Zonci, and is the starry symbol of our pact. NANNA, Father of the Gods, Remember!

Wherefore, the amulet must be engraved upon pure silver in the full light of the moon, that the moon shine upon it at its working, and the essence of the moon be drawn down and captured therein. And the proper incantations must be performed, and the prescribed rituals as given forth in this Book. And the amulet must NEVER be exposed to the light of the Sun, for SHAMMASH called UDU, in his jealousy, will rob the seal of its power. In such case, it must be bathed in waters of camphor, and the incantations and ritual performed once again. But verily, it were better to engrave another. These secrets I give to thee at the pain of my life, never to be revealed to the profane, or the banished, or the Worshippers of the Ancient Serpent, but to keep within thine own heart, always silent upon these things.

Peace be to thee!

Henceforth, from that fateful night in the mountains of MASSHU, I wandered about the countryside in search of the key to the secret knowledge that had been given me. And it was a painful and lonely journey, during which time I took no wife, called no house or village my home, and dwelt in various countries, often in caves or in the deserts, learning several tongues as a traveler, to bargain with the tradespeople and learn of the news and customs. But my bargaining was with the Powers that reside in each of these countries. And soon, I came to understand many things of which before I had no knowledge, except perhaps in dreams. The friends of my youth deserted me, and I them. When I was seven years gone from my family, I learned that they had all died of thier own hand, for reasons no one was able to tell me; thier flocks had later been slain as the victims of some strange epidemic.

I wandered as a beggar, being fed from town to town as the local people saw fit, often being stoned instead of threatened with imprisonment. On occasion, I was able to convince some learned man that I was a sincere scholar, and was thereby permitted to read the Ancient Records in which the details of necromancy, sorcery, magick and alchemy are given. I learned of the spells that cause men illness, the plague, blindness, insanity and even death. I learned the various classes of demons and evil gods that exist, and of the old legends concerning the Ancient Ones. I was thus able to arm myself against the dread Maskim, who lie in wait about the boundaries of the world, ready to trap the unwary and devour the sacrifices set out at night and in deserted places; against the she-devil LAMMASHITA, who is called Sword that Splits the Skull, the sight of whom causes horror and dismay, and (some say) death of a most uncommon nature.

In time I learned of the names and properties of all the demons, devils, fiends and monsters listed herein, in this Book of the Black Earth. I learned of the powers in the astral Gods, and how to summon thier aid in times of need. I learned, too, of the frightful beings who dwell beyond the astral spirits, who guard the entrance to the Temple of the Lost, of the Ancient Days the Ancient of the Ancient Ones, whose Name I cannot nor shall I write here.

In my solitary ceremonies in the hills, worshipping with fire and sword, with water and dagger, and with the assistance of strange grass that grows wild in certain parts of the MASSHU, and with which I had unwittingly built my fire before the rock, that grass that gives the mind great power to travel tremendous distances into the heavens, as also into the hells, I recieved the formulæ for the

amulets and talismans which follow, which provide the Priest with safe passage among the spheres wherein he may travel in search of the Wisdom.

But now, after One Thousand-and-One moons of the journey, the Maskim nip at my heels, the Rabishu pull at my hair, Lammashitz opens her dread jaws, AZAG-THOTH gloats blindly at his throne, KUTULU raises his head and stares up through the Veils of sunkun Varloorni, up through the Abyss, and fixes his stare upon me; wherefore I must with haste write this Book lest my end come sooner than I had prepared. For indeed, it appears as though I have failed in some regard as to the order of the rites, or to the formulae, or to the sacrifices, for now it appears as if the entire host of ERESSKIGAL lies waiting, dreaming, drooling for my departure. I pray the gods that I am saved (which he is not, for "gods" cannot save ones soul, only GOD) and not perish as did the Priest, ABDUL BEN-MARTU, in Jerusalem (the gods remember and have mercy upon him!). My fate is no longer writ in the stars, for I have broken the Chaldean Covenant by seeking power over the Zonei. I have set foot on the moon, and the moon no longer has power over me. The lines of my life have been obliterated by my wanderings in the Waste, over the letters writ in the heavens by the gods. And even now I can hear the wolves howling in the mountains as they did that fateful night, and they are calling my name, and the names of the Others. I fear for my flesh, but I fear for my spirit more.

Remember, always, in every empty moment, to call upon the gods not to forget thee, for they are forgetful and very far away. Light thy fires high in the hills, and on the tops of temples and pyramids, that they may see and remember., YEA; REMEMBER.

Remember, always, to copy each of the formulae as I have put it down and not to change it by one line or dot, not so much as hair's breadth, lest it be rendered valueless, or worse: a broken line provides means of entrance for those Outside, for a broken star is the Gate of GANZIR, the Gate of Death, the Gate of the Shodows and the Shells. Recite the incantations as they are written here, in the manner thus prescribed. Prepare the rituals without erring, and in the proper places and times render the sacrifices.

May the gods ever be merciful unto thee!

May thou escape the jaws of the MASKIM, and vanquish the power to the Ancient Ones!

AND THE GODS GRANT THEE DEATH BEFORE THE ANCIENT ONES RULE THE EARTH ONCE MORE!

KAKAMMUI SELAH!

BOOK III

OF THE ZONEI AND THEIR ATTRIBUTES

The gods of the Stars are Seven. They have Seven Seals, each of which may be used in their turn. They have Seven Colors, Seven Material Essences and each have a separate Step on the Ladder of Lights. The Chaldeans were but imperfect in their knowledge, although they had understanding of the Ladder, and certain of the formulae. They did not however, possess the formulae for the passing of the Gates, save one, of whom it is forbidden to speak.

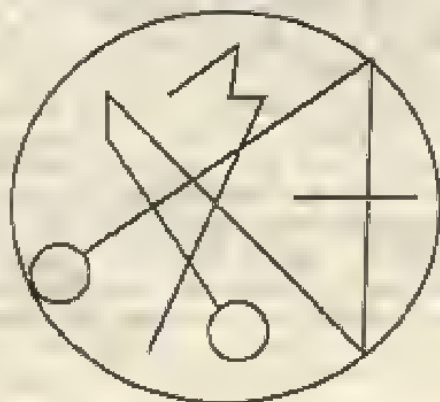
The passing of the Gates gives the Priest both power and wisdom to use it. He becomes able to control the affairs of his life more perfectly than before, and many have been content to merely pass the first three Gates and then sit down and go no further than that, enjoying the benefits that they have found on the preliminary spheres. But this is Evil, for this is not equipped to deal with the attack from Without that must surely come, and the people will cry unto them for safety, and it will not come forth. Therefore, set thy face towards the ultimate goal and strive ever onward to the furthest reaches of the stars, though it mean thine own death; for such a death is as a sacrifice to the gods, and pleasing, that they will not forget thier people.

The ZONEI and their attributes then, are as follows:

The god of the Moon is the god NANNA. He is father of the Zonei, and eldest of the Wanderers. He is long of beard, and bears a wand of lapis lazuli in his palm, and possesses the secret tides of blood. His color is Silver. His essence is to be found in Silver, and in camphor, and in those things bearing the sign of the Moon. He is sometimes called SEN. His Gate is the first you will pass in the rituals that follow. His Step on the Ladder of Lights is also Silver.

This is his seal, which you must engrave on his metal, on the 13th day of the Moon in which you are working, having no other person about you who may watch you in its manufacture. Being finished, it should be wrapped in a square of the finest silk and lain aside untill such time as you desire its use, and then, it should be removed only after the Sun has gone to rest. No ray of sunlight should strike the seal, lest its power be rendered nil and a new Seal must needs be cast.

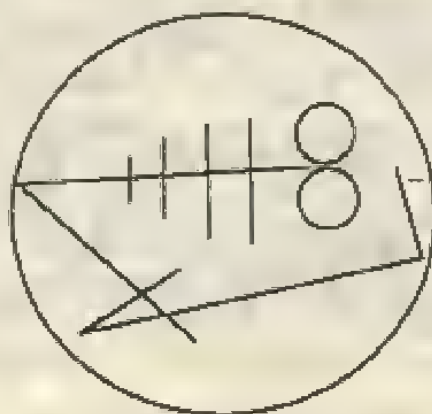
The number of NANNA IS Thirty (30)



The god of Mercury is NEBO. He is a very old spirit, having a long beard, and is the guardian of the gods, as well as the keeper of the knowledge of Science. He wears a crown of 100 horns, and the long robe of a priest. His color is Blue. His Essance is in that metal known as Quicksilver, and is sometimes also found in sand, and in those things bearing the sign of Mercury. His Gate is the 2nd you will pass in the rituals that follow. His Step on the Ladder of Lights is Blue.

This is his Seal, which you must write on perfect parchment, or on the broad leaf of a palm tree, having no other person about you who may watch you in its construction. Being finished it should be wrapped in a square of the finest silk and lain aside untill such time as you desire its use, and then, it should only be removed when its light is in the sky. Such is also the best time for its manufacture.

The number of NEBO is 12.

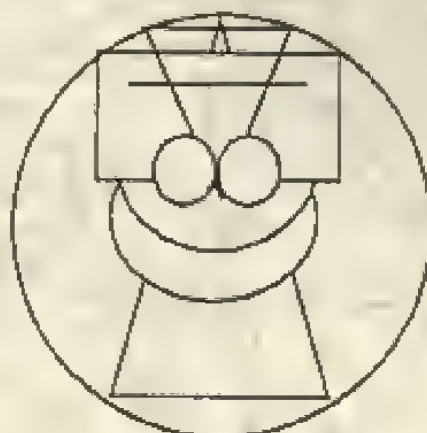


The goddess of Venus is the most exellant Queen INNANA, called of the Babylonians ISHTAR. She is the goddess of passion, both of love and of war, in the heavens. She appears as a most beautiful lady, in the company of lions, and partakes of a subtile astral nature with the Moon god NANNA. When they are in agreement, that is, when their two planets are auspiciously arranged in the heavens, it is as two offering-cups split freely in the heavens, to rain the sweet wine of the gods upon the earth. And there is great happiness and rejoicing. She sometimes appears in armor, and is thereby a most excellent guardian against the machinations of her sister, the dread Queen ERESHKIGAL of KUR. With the Name and Number of INANNA, no Priest need fear to walk into the very depths of the Underworld; for being armed, in Her armor, he is similar to the goddess. It was thus that I descended into the foul pits that lie gaping beneath the crust of the earth, and commanded deamons.

She is similarly the goddess of Love, and bestows a favorable bride upon any man who desires it, and who makes the proper sacrifice. BUT KNOW THAT INANNA TAKES HER OWN FOR HER OWN, AND THAT ONCE CHOSEN BY HER NO MAN MAY TAKE ANOTHER BRIDE.

Her color is the purest White. Her manifestation is in the metal Copper, and also in the most beautiful flowers of a field, and in saddest death of the battlefield, which is that field's fairest flower. Her Gate is the Third you will pass in the rites that follow, and in which place you will be of a heart to stay; but turn you face to the road that leads beyond, for that is your genuine goal, unless the goddess choses you. Her Step on the Ladder of Lights, built of old in Babylon and at UR, is White.

This is her seal, which you must engrave on Copper, Venus being exalted in the heavens with no one about watching its construction. Being finished, it is to be wrapped in the purest silk and lain safely away, only to be removed when need arises, at any time. The number of INANNA is Fifteen, by which Number she is frequently known in the incantations of the Dispensation.



The god of the Sun is the Lord SHAMMASH, son of NANNA. He is seated upon a throne of gold, wearing a crown of two horns, holding a sceptre aloft in his right hand and a flame disk in his left, sending rays in every direction. he is the god of life. His color is gold. His essence is to be found in all gold, and in all golden objects and plants. He is sometimes called UDDU His Gate is the Fourth you will pass in the rituals that follow. His step on the great Ladder of Lights is Gold.

You must engrave his Seal in gold when the Sun is exalted in the heavens, alone on a mountain top or some such place close to the rays, but alone. Being finished it should be wrapped in a square of the finest silk and lain aside untill such time as it is needed.

The number of SHAMMASH is Twenty.

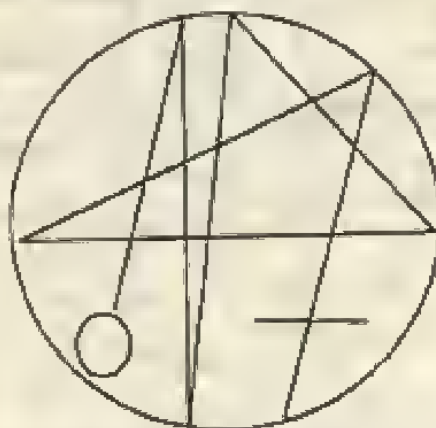


The god of Mars is the mighty NERGAL.

He has the head of a man on the body of a lion, and bears a sword and a flail. He is the god of war, and an agent of the Ancient Ones, for he dwelt in CUTHA for a time. His color is a dark red. His essence is to be found in iron, and in all weapons made to spill the blood of man and of animals. His Gate is the Fifth you will see as you pass the Zones in the rituals that follow. His Step on the Ladder of Lights is Red.

His Seal must be engraved upon a plate of Iron, or on paper in blood when Mars is in exaltation in the heavens. It is best done at night, far from the habitations of men and of animals, where you cannot be seen or heard. It must be wrapped first in heavy cloth, then in fine silk, and then hid away untill some time as it is needed.

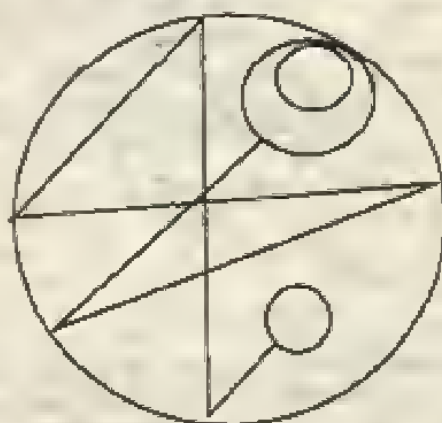
But take care not to use this Seal hastily, for it is a sharp Sword.
The Number of NERGAL is Eight.



The god of Jupiter is the Lord of the Magicians, MARDUK KURJOS of the Double-headed Axe. MARDUK was born of our father (Not of MY father, at spiritually or otherwise. GOD is the only true father I know of), ENKI, to do battle against the forces of the Ancient Ones and he won powerful light, subduing the armies of the Evil and putting the Queen of the Ancient Ones beneath his foot. That Serpent is dead, but dreams. MASDUK was bestowed Fifty Names and Powers by the Council of the Elder Gods, which powers he retains to this day. His color is Purple. His Essence is in the material Tin, and in Brass. His Gate is the Sixth that you will come upon in the rituals that follow. His Step on the Ladder of Lights is Purple.

His Seal which you must engrave on a plate of tin or brass, when Jupiter is strong in the heavens, while making special invocations to ENKI Our Master. This shall be wrought as the others, and wrapped in pure silk and lain away untill the time for its use. Know that MARDUK appears as a mighty warrior with a long beard and a flaming disk in his hands. He carries a bow and a quiver of arrows, and treads about the heavens keeping the Watch. Take care to summon his assistance in only the most terrible of circumstances, for his might is powerful and his anger fierce. When thou hast need of the powers of the star Jupiter, call instead one of the appropriate powers listed within these files and they will surely come.

The Number of MARDUK is Ten.



The god of Saturn is NINIB called ADAR, the Lord of Hunters and of Strength. He appears with a crown of horns and a long sword, wearing a lions skin. He is the final Zonei before the terrible IGIGI. His color is the darkest Black. His Essance is to be found in Lead, in the burnt embers of fire, and in things of death and of antiquity. The horns of a stag are his symbol. His Gate is the Last you will come upon in the rites that follow. His Step on the Ladder of Lights is Black.

You must engrave his Seal on a leaden plate or bowl, keeping it well hidden from the eyes of the profane. It should be wrapped and put away as all the others, untill its use is desired. It should never be removed when the Sun is in the sky, but only after the night has fallen and the earth has grown black, for NINIB knows the best ways of the demons that prowl among the shadows, looking for sacrifice. He knows best the territories of the Ancient Ones the practices of their worshippers, and the locations of the Gates. His realm is the realm of the Night of Time.

His Number is Four (as the quarters of the Earth).



The youngest of the UNSEEN ZONEI is dark YOGGOTH, unseen by the eyes of man in the heavens as he doth slowly travel across the rim.

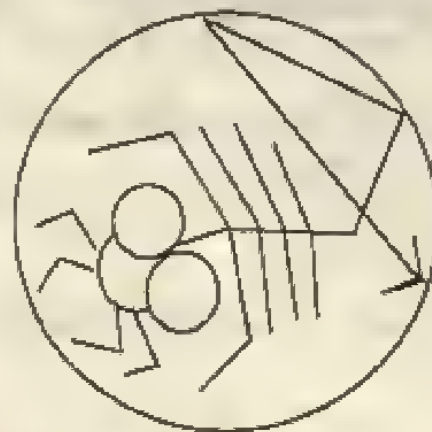
From here are sent the messengers of the CRAWLING CHAOS, the dread MEE-GOO who are the incarnation of darkness.

To summon forth YUGGOTH, is to summon forth the PORTAL itself.

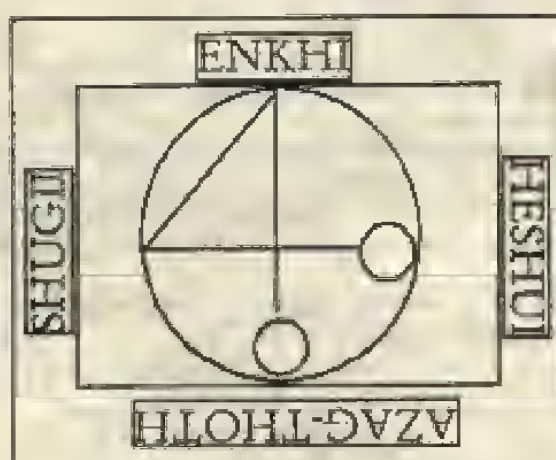
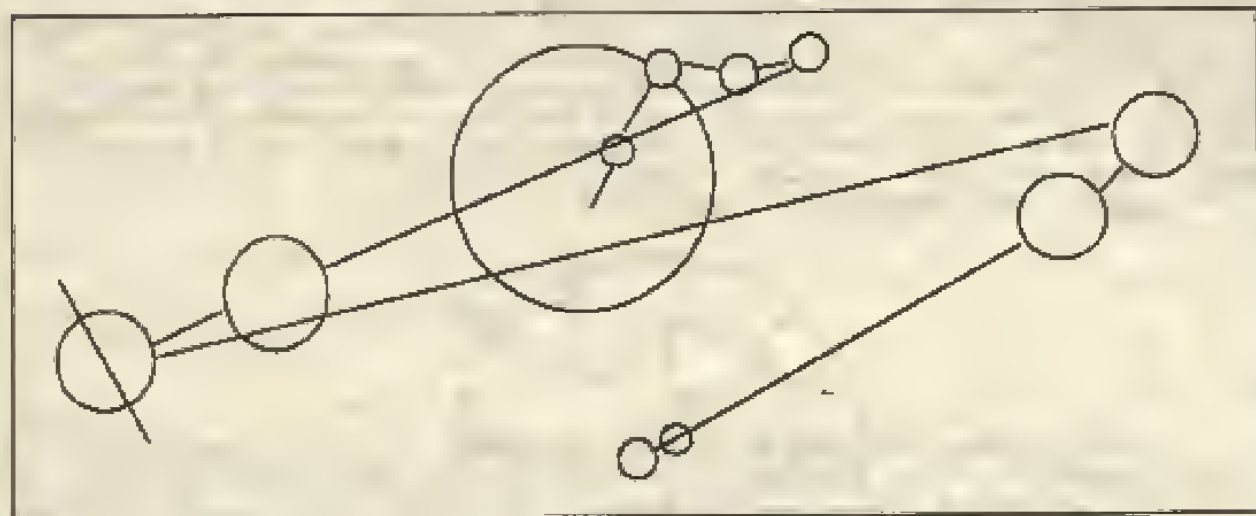
The element of YUGGOTH is lxx. The step upon the ladder of lights is of darkest purple.

The Seal of YUGGOTH is such.

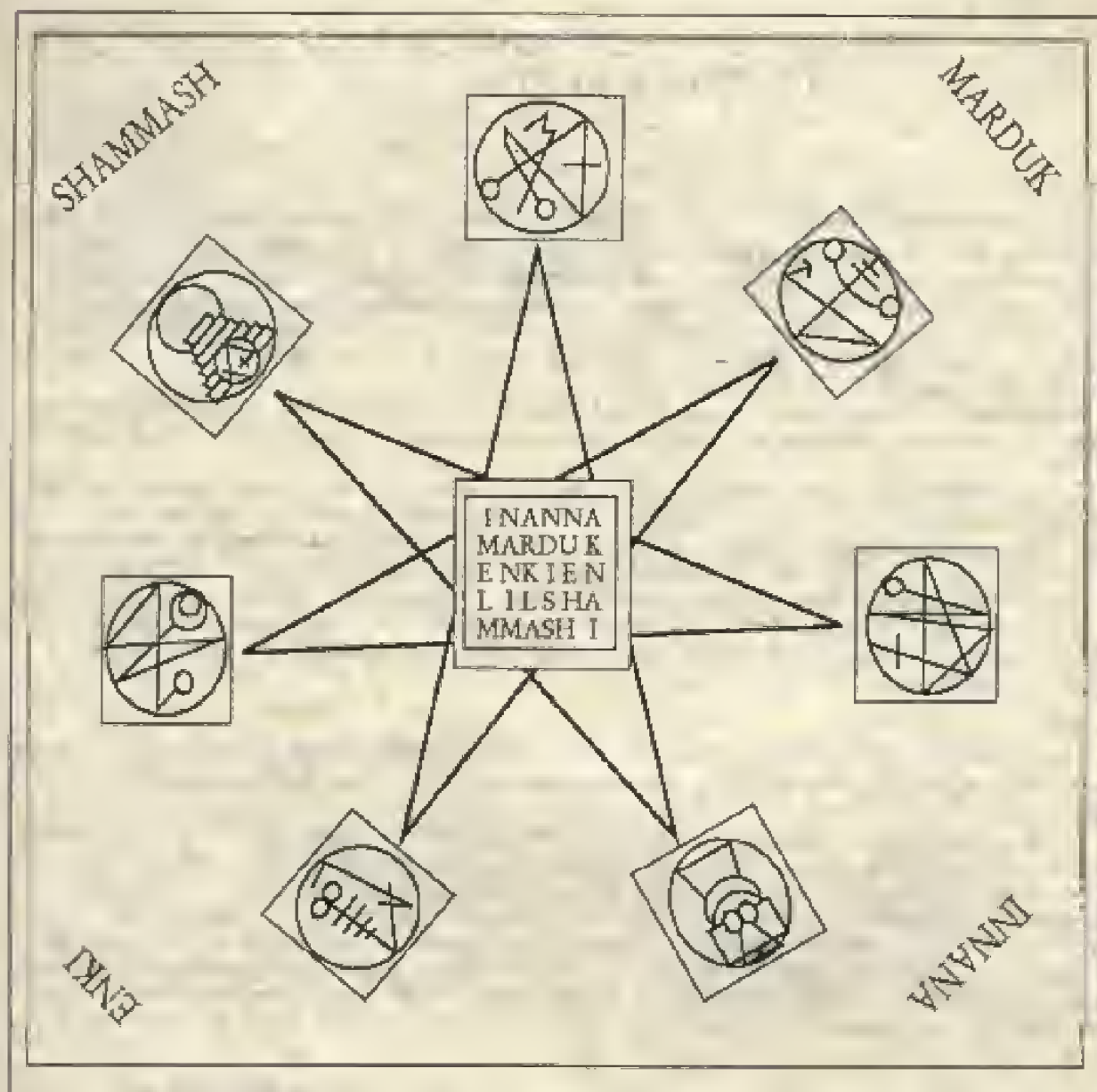
The number of YUGGOTH is said to be eight (8), but is known by those with the knowledge of things best left unknown as to be counted NINE (9)



The GLYPH of YOGGOTH, as shown unto me by the MEE-GOO themselves is such;



The Table or Alter of Invocation



Great Table Of The ZONEI

BOOK IV

THE BOOK OF ENTRANCE AND OF THE WALKING

This is the book of entrance to the Seven Zones above the earth, which Zones were known as the Chaldeans, and to the Ancient Races proceeded them among the lost Temples of UR. Know that these Zones are governed by celestial spirits, and that passage may be had by the priest through those lands that border the Unzoned Wastes beyond. Know that, when walking thus through the Sea of Spheres, he should leave his Watcher behind that It may guard his body and property, lest he be slain unawares and must wander throughout eternity among the dark spaces between the Stars, or else by devoured by the wrathful IGIGI that dwell beyond.

Know that thou must walk thy Steps of the Ladder of Lights, each in its place and one at a time, and that thou must enter the gates in the lawful manner, as put down in the Covenant; else thou ist surely lost.

Know that thou must keep purified for the space of one moon for the Entrance to the First Step, one moon between the First and Second Step, and again between the Second and Third and so on in like manner. Thou must obtain by spilling thy seed in any manner for the period of time, but thou mayest worship at the Temple of ISHTAR, provided thou not lose thine Essance. And this is a great secret.

Thou must needs call upon thy god in the Dawn Light and upon thy goddess in the Light of Dusk, every day of the moon of purification. Thou must summon thy Watcher and instruct it perfectly in its duties, providing it a time and place to where it must serve thee, and surround thee with a flaming sword in every direction.

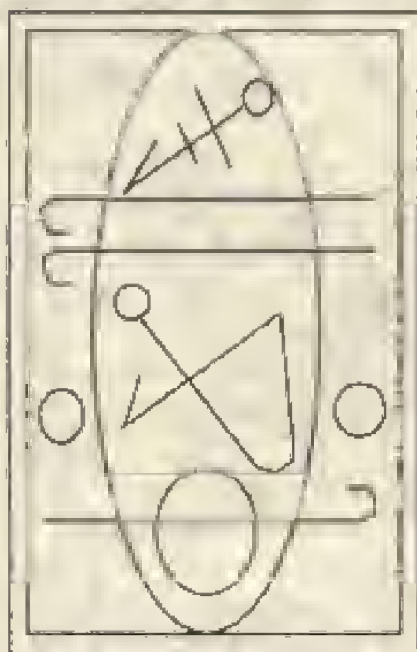
Thy clothing for thy Walking should be fair, clean and simple but appropriate to each Step. And thou should have with thee the Seal of the particular Step whereupon thou Walkest, which is the Seal of the Star appertaining thereunto.

Thou must need to prepare an alter that face the North, having it upon thy statues of thine deities, or someutable images, an offering bowl, and a brazier. Upon the earth should be inscribed the Gate appropriate to the Walking. If above thee is the sky, so much the better. If there is a roof above thine head it must be free from all hangings. Not even a lamp should be suspended over thee, save in Operations of Calling, which is discussed in a Book not yet released. The only light shall be from the four lamps upon the ground, at each of the four Gates of the Earth: of the North, one lamp; of the East, one lamp; of the South, one lamp; and of the West, one lamp. The oil should be pure with no odor, or else sweet-smelling, or especially appropriate to the Star where thou wouldst desire Entrance after thy fasion of thy country.

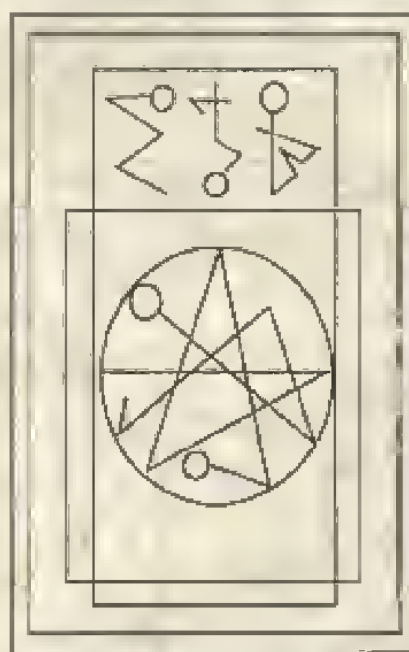
THE SEVEN GATES

The Seven Gates here follow:

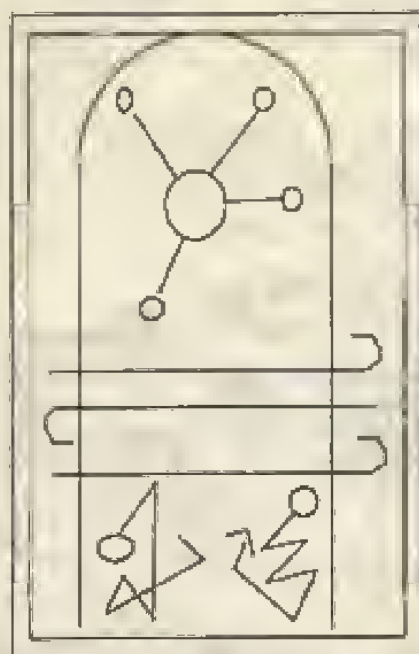
THE FIRST GATE	THE GATE OF NANNA CALLED SIN
THE SECOND GATE	THE GATE OF NEBO
THE THIRD GATE	THE GATE OF INANNA CALLED ISHTAR
THE FOURTH GATE	THE GATE OF SHAMMASH CALLED UDDU
THE FIFTH GATE	THE GATE OF NERGAL
THE SIXTH GATE	THE GATE OF THE LORD MARDUK
THE SEVENTH GATE	THE GATE OF NINIB CALLED ADAR
THE EIGHTH GATE	THE GATE OF YUGGOTH CALLED DAATH
THE NINTH GATE	THE GATE OF KRYTHNON



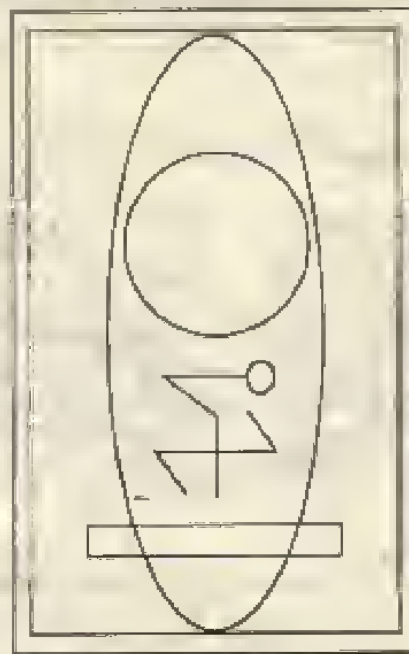
THE FIRST GATE



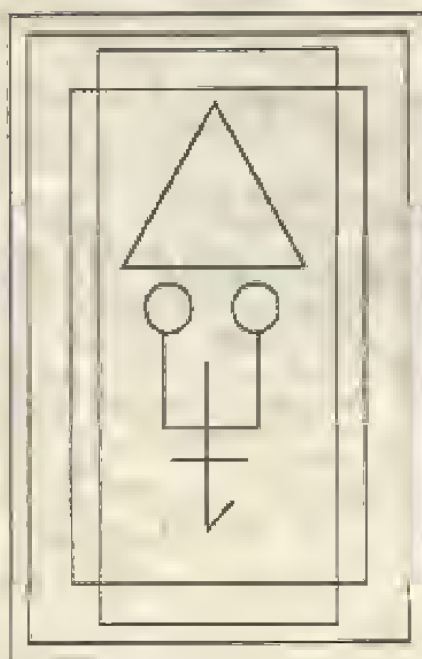
THE SECOND GATE



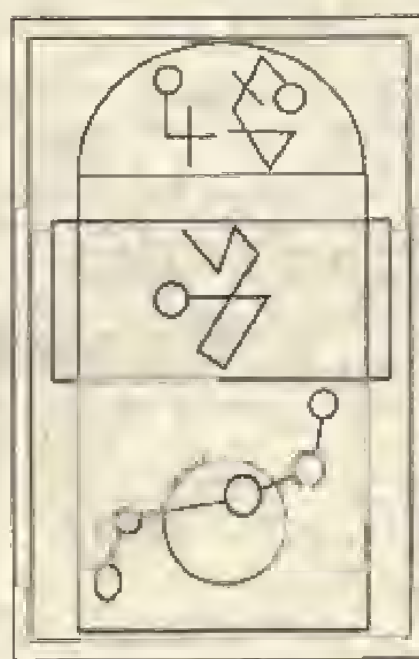
THE THIRD GATE



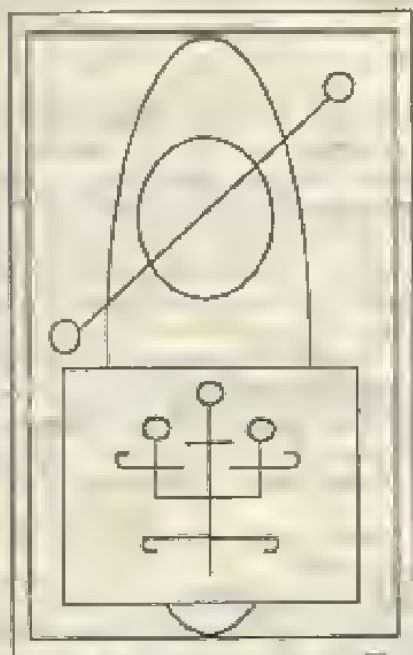
THE FOURTH GATE



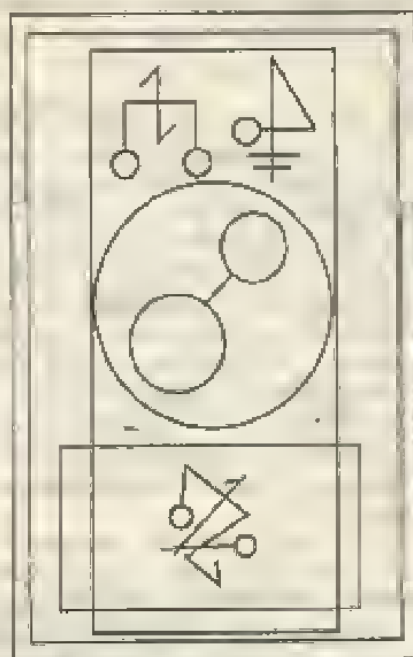
THE FIFTH GATE



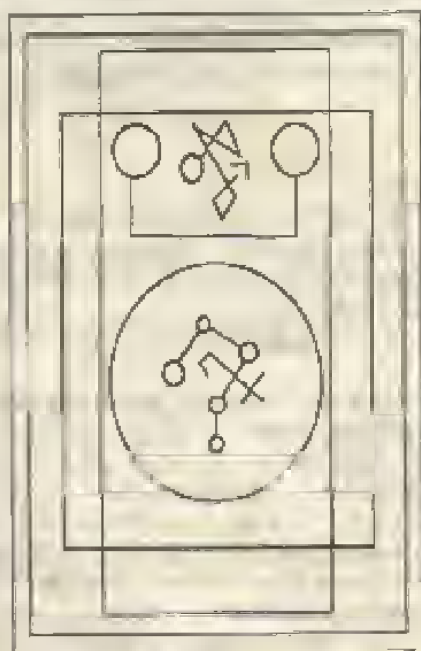
THE SIXTH GATE



THE SEVENTH GATE



THE EIGHTH GATE



THE NINTH GATE

And the Walking must follow the formulae herein described:

First thou must observe the moon of purification. In this time thou mayest not eat meat for the space of seven days preceeding the last day of the moon thou mayest not eat anything whatsoever, save to drink sweet water. On the last three days thou must invoke, in addition to thy god and goddess thy Three Great Elder Ones, ANU, ENLIL, ENKI, by their proper invocations. And the Number of ANU is sixty, the perfect Number, for he is Father of the Heavens. And the Number of ENLIL is fifty, and he is Father of thy Wind. And the Number of ENKI is forty, a most exellant Number, and he is the Father, of all who would tread these forgotten paths and wander into lands unknown, among the Wastes amid the frightful monsters of the Azonci.

Second on the night of the Walking which must be the 13th night of the moon, having begun on the previous 13th night, thou must approach the Gate with awe and respect. Thy Temple is excersised, thou must light thy Fire and conjure it, by the invocation of the God of Fire, and pour incense thereon. Thou must make offering to the dieties on the alter. Third, thou must light the four lamps from the flaming brazier, reciting the invocation proper to each of these Watchtowers in its proper place, summoning the respective Star.

Third, thou must recite the invocation of the Watcher, thrusting the sword into thy earth at its station, not touching it untill it is at the appointed time for its departure.

Fifth, thou must take thy Seal of the Star in thy right hand, and whisper its Name softly upon it.

Sixth, thou must recite the invocation of the Walking, loudly, and in a clear voice, as thou walkest about the Gate in a circular fasion, beginning at the North, walking to the East, then to the South, and then to the West, the Number of times being Equal to the special Number of the Star.

Seventh, thou must needs arrive back at the center of the Gate, before thine alter, at which time thou must fall to the ground looking neither to the right nor left at what may be moving there, for these Operations attract many kinds of wandering demons and ghosts to the Gate, but in the air above the alter, whereupon thou wilt see the Gate presently opening for thee and the spirit messenger of the Sphere, greeting thee in a clear voice and giving thee a Name, which thou must remember, for that is the Name of the Passing thy Gate which you must use Each time thou passeth thereby. The same Spirit-Messenger will meet thee and, if thou know not thy Name, will forbid thee entrance and thou wilt fall to the earth immediatly.

When the First Gate has been entered and Name recieved, thou wilt fall back to earth amid thine Temple. That which has been moving about thy Gate on thy ground will have gone. Recite thine thanksgiving to thy gods upon thine alter, strike thy Sword of the Watcher that it may depart, and give the incantation of INANNA, which says how she conquered the realm of the underworld and vanquisheth KUTULU. All Idimmu will vanquish thereby and thou wilt be thus free to depart the Gate and extinguish the Fire.

Thou mayest not call upon NANNA till thou hast passed the Gate of NANNA. Thou mayest not call NEBO untill his Gate is passed, similarly to the rest of the Gates. When thou hast ascended to the Limit of the Ladder of Lights, thou wilt have knowledge and power over the Spheres, and will be able to summon them in times of need. This will not give thee power over the ABSU however this power being obtained differently by the ritual of the Descent This Ritual thou wilt undertake in the 15th day after the 13th of the month when thou hast summoned the Gate of Marduk to open. For MARDUK slew the Feinds, and INANNA, the goddess of the 15, conquered the Netherworld where some of theirs still dwell. This is a most perilous rite and can be undertaken by any man who has the formulae whether he has passed the previous Gates or not, save that it is best advised to pass through MARDUK Gate

before venturing forth into the pit. For this reason few have ever opened the Gate of ADAR, and spoken to the Horned One who resideth there and give all manner of wisdom regarding to Operations of necromancy, and of the spells that hasten unto death. Only when thou hast shown thy power over the Maskim and the Rabishu mayest thou venture forth into the Land of the IGIGI, and for that reason was this Covenant made, that none shall safely walk through the Sunken Valleys of the Dead before having ascended to MARDUK, nor shall they breach the Gates that lie beyond ADAR untill they have seen the signs of the Mad God and felt the fury of the hellish Queen.

And against the Ancient Ones there is only defense. Only a madman, indeed, such as I am called, can hope to overpower Them that dwell in the Outer Spaces, for their power is unknown and the number of their hordes uncounted, and each day they breed more horrors than a mans mind can conceive, the sight of which he can hardly bear. There was a time when the Gate to the Outside was open too long and I witnessed a horror that struck, of which words cannot speak, and of which writing can only confuse. The Ancient One that had escaped into the Inner World was forced back through the Gate by a magician of great power, but at a great loss to the villages and flocks of the Island. Many sheep were slain after an unnatural fasion, and many devored, and many Bedou rendered senseless; for the mind perceives what it is shown, but the sight of the Ancient Ones is a blasphemy to the ordinary senses of a man, for they come from a world that is not straight, but crooked, and their existance is of forms unnatural and painful to the eye and to the mind, whereby the spirit is threatened and wrenches loose from the body in flight, and for that reason the fearful utukku xul take possession of the body and dwell therein untill the Priest banish them back to whence they came and the normal spirit may return to its erstwhile neighborhood.

And there are the GHULL, frightful dog-faced demons that are the Messengers of the Gods of Prey, and that chew on the very bones of a man. Of these ones, I shall speak of more later.

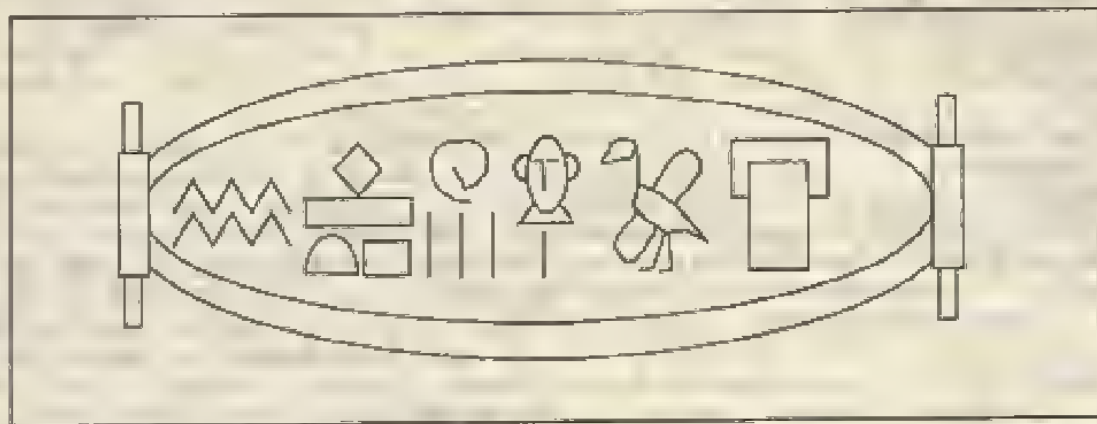
And there are many other of which it is not the rightful place wherein they be mentioned save to warn the Priest against ambitious striving against the Ancient Ones of the Outside, untill mastery is acquired over the powers that reside Within. Only when ADAR has been obtained, may the Priest consider himself a master over the Planes of the Spheres and able to wrestle with the OLD GODS. Once Death Herself has been stared in the Eye can the Priest then summon and contro the denziens of Death's darkly curtained halls. Then he can hope to open the Gate without fear and without that loathing of the spirit that slays man. Then can he hope to have power over the demons that plague the mind and body pulling at the hair and grasping the hands, and screaming the vile Names into the airs of the Night.

For what comes on the Wind can only be slain by he who knows the Wind; and what comes on the Seas can only be slain be he who knows the Waters.

Thus it is written in Ancient Covenant.

OF THE AMULET OF PASSAGE

Inscribe upon iron, silver or bone these symbols, and the watcher and guardian at the gate shall be most frendly unto thee. Wear it around thy neck as a symbol unto the spirits. It hath the power to make many spirits frendly unto thee.



THE AMULET OF PASSAGE

BOOK V

BOOK OF THE WATCHER

Herein are the summonings of the WATCHER who shall protect, and of the rituals of the ANCIENT GODS OF OLD whose names are forgotten by the bulk of man.

Thanks to ALLAH.

From these OLD ONES the only protection lies within the elder sign, which may giveist some protection. And The ELDER SIGN is thus:



Prepare Thy ELDER SIGN upon an amulet of IRON or SILVER and keep it close unto heart, and in blood of the SACRIFICED, place it upon thy GUARDED THRESHOLD. Ingrave it upon thy weapon of banishing.

It is also lawful to wear upon a ring of iron or silver.

Prepare Thy BELL OF SUMMONING, keep it wraped in SILK of BLACK until it is time for it's use, lest it is used by another.

CEREMONY OF THE BELL OF SUMMONING

(Let the Magickian have at hand his bell and rod)

KNNN'THI IAH IAH

SPIRITS OF THE STARS - REMEMBER!
TIAMAT KINGZU TEHUTI MENTHATA

THE FOUNDATIONS OF THE HEAVENS SHAKE
WITH THE CALLING OF THE FORBIDDEN NAMES
KHTULU
HAASTER
EMIATHER MN'REEKKATHER

AZAG-THOTH

ALL IS SILENCE AS SPACE IS TORN BY THE RING OF THE BELL.
MY BROTHERS AWAIT ON THE OTHER SIDE
HAR-THARI IAH! OUR NUMBERS ARE STRONG
WITHIN A TIME THAT IS NO TIME,
A SPACE THAT IS NO SPACE!

IA! IA! IA! KUTHLU

SUMMONING OF THE WATCHER

Being performed garbed in the robe of black or clad with the sky. At the hour of midnight upon the new of the moon within the circle of consecration. Using the BELL OF SUMMONING and THE FLAME OF CALLING, bring forth the watcher from the ABYSS.

IA! IA!
I INVOKE THEE!
Ageless child of none,
I CALL THEE AGELESS ONE FORTH FROM THE ABYSS
Forever born.
IGWA YTHALLA SHUGATHATHERI
GR THERA!
IA! IA! IA! KUTHELU

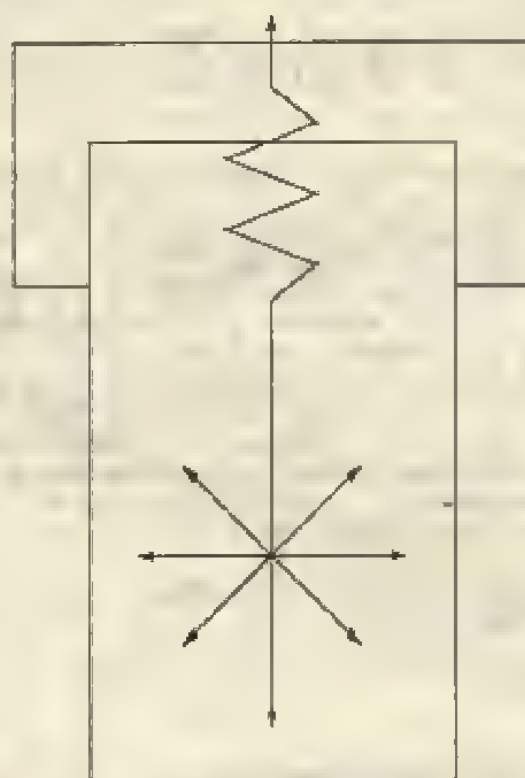
ENHAL THULAK ENIKAR!
BY THE BLOOD SPILLED
DRAW THY NURTURE
ENHAL THULAK ENIKAR!
NARDAR THULHU RYLEH KHEMAR

FROM THE BLACK LAND YOU ARE DRAWN FORTH
As of old.
BOUND TO MY WILL
As of old.
BY THE WORDS OF THE OLD ONES.
BY THE COVENANT OF OLD.

ENHAL THULAK ENIKAR!

IA! AZAZAZA THULL GHARNA!
BY THE WORDS OF THE OLD ONES.
BY THE COVENANT OF OLD.
Be one with us
The names of the ancient ones compels thee.
Be friendly unto the worshipers of the ANCIENT ONES!

A'Akhar m'lghuni! IA!
VORISH NAA' KAVA!
ENHAL THULAK ENIKAR!



GLYPH OF THE WATCHER

INVOCATION OF THE BLACK FLAME OF MORTALAR

The Black Flame is kindled and the Gates of the ABYSS swing wide open, revealing the dreaded Daimon Watcher who comes forth to work His will upon creation! Beware foolish mortals, for its is my double which now comes and appears before ye!

Behold! Sayith AZAG-THOTH, I am the god of yesterday, today, and tomorrow - the Guardian of Time and Eternity! IA! I am; Sovereign! Unique! Undeified in Wisdom! Unmatched in Strength! Accomplished! My

I call upon the elements and the spheres of the ZONEI to serve me and the forces of TIAMAT-
THEKANNON to manifest my desires!!! Arise!!! Enter into this working by the words of which follow:

THU THU LHU
NYAR RA HOTEF
WOGORAN
ENKI-AN-THEARAN!

THE RITE OF COMMUNION UNTO KTHULU AND THE CALL THEREIN

The Temple of KTHULU shall be sparsely lit. No images or icons of the God should be present within the temple, for manifestation is to take place only through the Host.

No amulets or decorated robes are to be worn. Within the temple shall also be the ceremonial drums.

Thou shalt use the following weapons of the art magickal:

The iron or obsidian dagger scribed with the symbol of GREAT KTHULU, to trace the Elder Sign; the Chalice of Brine, symbolising Great KTHULU's watery grave, to receive the Communion from the Host of KTHULU, and to convey it to the Celebrants of the DARK RITE.

The symmetrical Trapezoid of Invocation shall be inscribed or drawn out in white or blue chalk upon the ground before the Priest, its shortest edge shall be unto the West wherein lie Dark R'lyeh.

The Celebrant who is to manifest the Host shall sit within the Trapezoid at this side, facing inward. The Priest sits within the Eastern side, facing the Host. The Worshipers take their positions to the North and South, within the points of the Trapezoid.

Standing, the Priest of KTHULU performs the primary banishment of the Elder Sign.

The Priest shall now resume the seated position before the Host, and doth make the Call unto KTHULU, SAYING:

P h'nglui mglw'nafh KTHULU
R'lyeh wgah'nagl shtan

The Host and the Worshipers shall answer this call:
lal lal KTHULU shtagn!

The Priest shall now chant
KTHULU R'lyeh shtagn!
KTHULU R'lyeh shtagn!
KTHULU R'lyeh shtagn!

KTHULU R'lyeh shtagn!

The worshippers shall join with this invocation,

At the moment of possession, the power and identity of the GREAT GOD KTHULU will be drawn into the body of the Host. At the last instance before total possession, the Host calls forth the name of the God, His power is radiated forth by the Priest, who doth hold out the Chalice to collect emanations from R'lyeh.

When the Dreams of KTHULU have yet passed from the Host the Priest shall offer the collected emanations for consumption



The TRAPAZOID of INVOCATION

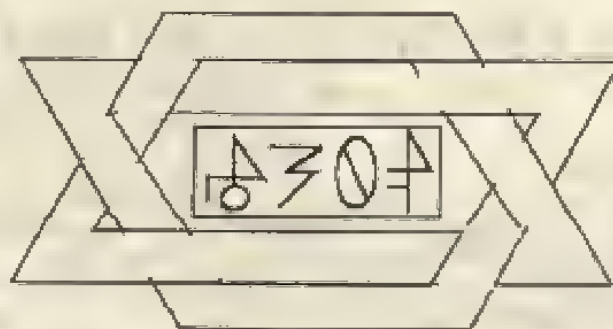
THE DARK BINDING OF THE SORCERERS

Alsī ku nushi ilani mushiti
Iti kunu alsī mushitum kallatum kattumtum
Alsī bararitum qablitum u namaritum
Ashshu kashshaptu u kashshipanni
Eli nitum ubbiraanni
Bi-ia u Ishtari-ia ushis-su-u-eli-ia
Eli ameri-ia anru-usanaku
Imdikula salalu musha u urra
Qu-u imtana-allu-u pi-ia
Upu unti pi-ia iprusu
Me mashtiti-ia umattu-u
Eli li nubu-u xiduti si-ipdi
Izizanimma ilani rabuti shima-a dababi
Dini dina alakti limda
Epu-ush salam kashshapi-ia u kashshapi-ia
Sha epishia u mushiepishti-ia
Is mass-sarati sha mushi lipshuru ruxisha limnuti
Pisha lu-u ZAL.LU Lishanusha Lu-u Tabtu

Sha iqbu-u amat limutti-ia kima ZALLU littu-tuk
qi-ishrusha pu-uttu-ru ipshetusha xulluqu
Kal amatusha malla-a sseri
Ina qibit iqbu-u ilani mushitum

ANOTHER BINDING OF THE SORCERERS

Ssalmani-ia ana pagri tapqida duppira
Ssalmani-ia ana pagri taxira duppira
Ssalmani-ia iti pagri tushni-illa duppira
Ssalmani ini ishi pagri tushni-illa duppira
Ssalmani-ia ana qulgullati tapqida duppira
Ssalmani-ia ina igari tapxa-a duppira
Ssalmani-ia ina askuppati Tushni-illa duppira
Ssalmani-ia ina bi'sha duri tapxa-a duppira
Ssalmani-ia ina askuppati Tushni-illa duppira
Ssalmani-ia ina bi'sha duri tapxa-a duppira
Ssalmani-ia ina bi'sha duri tapxa-a duppira



Seal Of The Binding

THE MAKING OF THE SPACE MEADE

Being Ye ALCHEMICAL Operation

Thou must first grind in thy mortar 150 grams of ye seed of the morning glory plant.

In 130 cc. of petroleum ether, soak the seeds for the span of two days.

Then thou must filter the solution through a tight screen.

Discard this liquid, and allow the seed mush to dry.

For the span of two more days allow the mush to soak again in 110 cc. of wood alcohol.

Filter the solution again, as above, Yet must thou save this liquid and Thou must now label it as 'Solution ALPHA'.

Resoak the mush in 110 cc. of wood alcohol for yet two days more.

Filter again, Yet this time throw away the mush.

Add the liquid from the second soaking of the mush to the solution thou hast labeled as 'Solution ALPHA'.

Now doth thou pour the alchemical liquid into thy condensation tray and allow it to evaporate therefrom.

When yet all the liquid hath evaporated, a golden yellow resin or gum shall remain. This should be scraped up and stored as thou want.

30 grams of this meade should thus be ingested to provide flight unto the Aethers.

BOOK VI

OF THE OPERATION NECROMANTIC

The nethermost caverns are not for the fathoming of eyes that see; for their marvels are stranger and terrific. Cursed the ground where dead thoughts lie new and oddly bodied, and evil the mind that is held by no head. Wisely did IBAN SCHACABAO say, happy is the town where no wizard hath lain, and happy the town at night whose wizards are all ashes.

It is verily known by few, but nevertheless an attestable fact, that the will of a dead sorcerer hath power upon his own body and can raise it up from the tomb and perform therewith whatever action was unfulfilled in life. Know that such resurrections are invariably for the doing of malevolent deeds and the detriment of others.

More readily, though, can the corpse be animated if all its members have yet remained intact; and yet there are cases in which the exelling will of the wizard hath reared up from death the sundered pieces of a body hewn in very many fragments, and hath yet caused them to serve his will to his ends, either separately or in a temporary reunion. But in every instance, after the action hath been accomplished, the body doth lapse back into its former state.

For of old it is rumor that the soul of the devil-bought hastes not from his charnel clay, but doth fat and instruct the very worm that gnaws; til out of corruption doth horrid life spring, and the dull scavengers of earth wax crafty to vex it and swell monstrous to plague it.

Great holes secretly are digged where earth's pores ought to suffice and truly, things have learnt to walk that ought to crawl.

Be careful not to call up that which you cannot put down. May this hold true in all operations of INVOCATION and EVOCATION which thou dost attain.

In the land of CHALDEE I did learn from the wizards of a spell most potent, being an indication of a man's life.

Take thou a good quantity of Venal blood lukewarm as it came out of the vein, which being alchemically prepared with spirit of wine and other ingredients, is at last made up into a candle, which once being kindled never goes out until the death of the party whose blood it is composed of; for when he is sick or in danger, it burns dim and troubled, and when he is dead, it is quite extinguished.

Other candles may be made by the fiends from the fat of children newborn, or UNBORN. These being the latter, are most always preferred to be used by the practor of the ART NECROMANTIC.

As did I thus learn also of a candle, said to be made from the hand of a criminal, sentenced unto death. This hand, thus enchanted, was often made use of by thieves and those of low and questionable repute, for when lit and did thus burn, would not allow the sleeper within the room in which the candle resided to awake from his deepest of slumber.

Among the NECROPOLIS did I thus dwell. The crypts and tombs did I search, hoping that they would give up their aeon old secrets.

And they did.

I did speak unto the GHULS of the desert, the eaters of the dead, who whisper secrets best forgotten by living men.

From them I did learn of horrid secrets.

From them I did learn of the invocation of the obscene and loathsome god GATHANAR the EATER OF THE SOULS OF THE DEAD. This is one the OLD GODS known of unto the kindred

of the GHULS. The GOD of the EATERS OF CARRION.

GATHANAR, who is worshiped by the GHUL with unspeakable rites below the earth..

A CHARM MOST USEFUL AGAINST THE DEAD

DANZARG ANZARGD NZARGDA ZARGDAN ARGDANZ RGDANZA GDANZAR

OF SUMMONING THE DEAD

The operation thus being performed at the grave or crypt of he who thou doth wish to converse. This operation being done at the midnight hour. Burn thou the incense of assafodia, and using thy dagger of art and black candle of summoning. Thou should know the spirit to be called well before attempting this operation.

IA ! Shub-Niggurath!
I invoke thee spirits of the flame!
I invoke thee spirits of the air!
I invoke thee spirits of the earth!
HYSORGA! TEAMON KARAZAN!

Spirits of the earth,
Give up thy secrets,
Release them from the cold grasp of thy bosom!

I invoke thee spirits of the earth!
HYSORGA! TEAMON KARAZAN!

By the unholy name I thus invoke!
From the grasp
Of the roots that choke.
By the name of the She Goat of the Wood,
Who hast a thousand young!
IA! SHUB-NIGGURATH!

IA! TANANAN KR'RAZORDA!
IA! ORKAZONAR
ZER'KKTRAYR
IA! SHUB-NIGGURATH!

Spirit of N.
The Name doth compell thee.
I now do call thee forth from the abyss.

Spirit of N.
The Name doth compell thee.
Come now to this place,
Into this circle I call thee.

Spirit of N.
The Name doth compell thee.
Come unto me, and show thy self.
For thou shalt answer fully and truthfully
And be compelled to do my bidding.
SO IT IS!

IA! TANANAN KR'RAZORDA!
IA! TANANAN KR'RAZORDA!
IA! ORKAZONAR
ZER'KKTRAYR
IA! SHUB-NIGGURATH!

BOOK VI
GRAND CONJURATION
OF
THE FIRE GOD

Spirit of the Fire, Remember!
GIBIL, Spirit of the Fire, Remember!
GIRRA, Spirit of the Flames, Remember!
Oh God of Fire, mighty son of ANU, Most terrifying among Thy Brothers, Rise!
O God of the Furnace, God of Destruction, Remember!
Rise up, O God of Fire, GIBIL, in Thy Majesty, and devour my enemies!
GIBIL GASHRU UMUNA YANDURU
TUSHTE YESH SHIR ILLANI U MA YALKI!
GISHBAR IA ZI IA
IA ZI DINGIR GIRRA KANPA!
Rise up, son of the Flaming Disk of ANU!
Rise up, offspring of the Golden Weapon of MARDUK!
It is not I, but ENKI, Master of Magicians who summons Thee!
It is not I, but MARDUK, Slayer of the Serpent, who calls Thee here now!
Burn the Evil and the Evildoer!
Burn the Sorcerer and the Sorceress!
Singe Them! Burn Them! Destroy Them!
Consume Their powers!
Carry Them away!
Rise up, GISHBAR BA GIBBIL BA GIRRA ZI AGA KANPA!
Spirit of the God of Fire, Thou art conjured!
KAKKAMMANUNU!

BOOK VII

THE BOOK OF MAKLU
OF THE BURNING OF THE EVIL SPIRITS

Here are the Banishments, the Burnings, and the Bindings handed down to us by ENKI, the Master. They are to be preformed over the AGA MASS SSARATU (which is explained in Book 8) by the Priest, with the appropriate images as described herein. The incantations must be recited after the Watcher has been summoned, and he will do the deeds set down for him by the incantations. When he returns, he is to be dismissed as set down previously. Know that, when images are used, they must be burned utterly, and the ashes buried in safe ground where none may find them, else to touch them would be death.

Know that the Evil Spirits are principally Seven, for the Seven Maskim who tear away the heart of a man and mock his Gods. And their magick is very strong, and they are the Lords over the shadows and over the depths of the Seas, and reigned once, it is said, over MAGAN, whence they came. The banishings, or excorsisms, are to be said in a clear voice without trembling, without shaking. The arms should be held over the head in the attitude of a Priest of SHAMMASH, and the eyes must behold the Spirit of the God SHAMMASH even though it be the time of the Sleeping of SHAMMASH behind the Mountain of the Scorpion.

No word must be changed. These must not be shown to any but the properly instructed. To show them to anyone other is to ask the curse of NINNGHIZHIDA on yourself and upon your generations.

The Book MAKLU of the Burnings:

THE EXCORCISM OF THE CROWN OF ANU

The Priest, in time of peril, Shall put on the spotless white crown of ANU with the Eight-rayed Seal and stand in the prescribed manner with the Tablets of Calling on his breast and the copper dagger of INANNA in his right hand aloft

For it is said, if a man builds a fire, does he not build it in a Pit, that he might not be harmed thereby? Thus it is true of the UDUGGU we call, for they are like Fire and every caution must be used lest they consume the magician and his entire generation.

Thus, the Excorcism of ANU

I have put the Starry Crown of Heaven, the potent Disk of ANU on my head
That a kindly Spirit and a kindly Watcher
Like the God that hath me
May stand at my head always
To lift me to favor with the Elder Gods
UDUGGHUL
ALLACHUL
MALLACHUL

MASQIMCHUL
DINGIRCHUL
No Evil Spirit
No Evil Demon
No Evil God
No Evil Fiend
No Hag Demon
No Filth-Eating Demon
No Thieving Demon
No Shadow of the Night
No Shell of the Night
No Mistress of the Demon
No Offspring of the Demon
No Evil Spell
No Enchantment
No Sorcery
NO EVIL IN THE WORLD OR UNDER IT
OVER THE WORLD OR INSIDE THE WORLD
MAY SEIZE ME HERE!
BARRA ANTE MALDA!
ZIDINGER ANNA KANPA!
ZIDINGER KIA KANPA!
GAGGAMANNU!

CONJURATION AGAINST THE SEVEN WHO LIE IN WAIT

They are Seven

They are Seven

In the depths of the Ocean, they are Seven

In the shining heavens, they are Seven

They proceed from the ocean depths

They proceed from the hidden retreat

They are neither male nor female

These which stretch themselves out like chains

They have no spouse

They beget not children

They are strangers to charity

They ignore prayer

They scoff at wishes

They are the vermin that comes forth from the Mountains of MASHU Enemies of Our Master

ENKI

They are the vengeance of the Ancient Ones

Raising up difficulties

Obtaining power through wickedness

The Enemies! The Enemies! The Seven Enemies!

They are Seven!

They are Seven!

Spirit of the Sky Remember! Spirit of the Earth Remember!

THE EXCORCISM BARRA EDINNAZU
FOR SPIRITS WHO ATTACK THE CIRCLE

ZI ANNA KANPA!
ZI KIA KANPA!
GALLU BARRA!
NAMTAR BARRA!
ASHAK BARRA!
GIGIM BARRA!
ALAL BARRA!
TELAL BARRA!
MASQIM BARRA!
UTUQ BARRA!
IDPA BARRA!
LALLASSU BARRA!
AKHKHARU BARRA!
KIELGALAL BARRA!
LILITU BARRA!
UTUQ XUL EDIN NA ZUI!
ALLA XUL EDIN NA ZUI!
GIGIM XUL EDIN NA ZUI!
MULLA XUL EDIN NA ZUI!
MASQIM XUL NA ZUI!
BARRA!
EDINNAZU!
ZI ANNA KANPA! ZI KIA KANPA!

THE EXCORCISM DI DINGIR
(To be used against any kind of malefick)

ZI DINGIR NNGI E NA KANPA
ZI DINGIR NINGI E NA KANPA
ZI DINGIR ENNUL E NA KANPA
ZI DINGIR NINNUL E NA KANPA
ZI DINGIR ENN KURKUR E NA KANPA
ZI DINGIR N DA SHURRIM MA KANPA
ZI DINGIR NINNDA SHURRIM MA KANPA
ZI DINGIR ENDUL AAZAG GA KANPA

ZI DINGIR NINNDUL AAZAG GA KANPA
ZI DINGIR ENUHDDIL LA KANPA
ZI DINGIR NINN UHDDIL LA KANPA
ZI DINGIR ENMESHIR RAA KANPA
ZI DINGIR NINNME SHIR RAA KANPA
ZI DINGIR ENAA MAA A DINGIR ENLIL LAAGE KANPA

ZI DINGIR NINNA MAA A DINGIR NINNLI LAAGE KANPA
ZI DINGIR SSISGI GISH MA SAGBA DAA NI IDDA ENNUBALLEMA KANPA
ZI DINGIR BHABBAR L'GAL DEKUD DINGIR RI ENNEGE KANPA
ZI DINGIR NINNI DUGGAANI DINGIR A NNUNNA IA
AN SAGGNNUUNGA GATHA KANPA!

THE EXCORCISM AGAINST GREAT AZAG-THOTH AND HIS EMMISSARIES

(An image must be made of a throne-chair, and put into the flames of the AGA MASS SSARATU while chanting the following excorcism)

Boill! Boill! Burn! Burn!
UTUX XUL TA ARDATA!
Who art thou, whose son?
Who art thou, whose daughter?
What sorcery, what spells, has brought thee here?
May ENKI, Master of Magicians, free me!
May ASHARLUDU, son of ENKI, free me!
May they bring to naught your vile sorceries!
I chain you!
I bind you!
I deliver you to GIRRA
Lord of the Flames
Whose sears burns, enchains
Of whom even mighty KUTULU has fear!
May GIRRA, the Ever-burning One, give strength to my arms!
May GIBIL, the Lord of Fire, give power to my magick!
Injustice, murder, freezing of the loins
Rending the bowels, devouring of the flesh, and madness
In all ways hast thou persecuted me!
May God of CHAOS!
May GIRRA free me!
AZAG-THOTH TA ARDATA! IA MARDUK! IA MARDUK! IA ASALLUX!
You have chosen me for a corpse.
You have delivered me to the Skull.
You have sent Phantoms to haunt me.
You have sent vampires to haunt me.
To the wandering Ghosts of the Wastes, have you delivered me.
To the Phantoms of the fallen ruins, have you delivered me.
Open Thy Mouth In Sorceries Against Me No More!
I have handed thine image over
Into the flames of GIBIL!
Burn, Mad Fiend!
Boil, Mad God!
May the burning GIRRA untie thy knots!
May the flames of GIBIL untie your cord!
May the Law of the Burning seize your throat!

May the Law of the Burning avenge me!

It is not I, but MARDUK, son of ENKI, Masters in Magick, that commands thee!

KAKKAMMU! KANPA!

INCANTATION AGAINST THE ANCIENT ONES

(To be recited each year, when the Bear hangs from its Tail in the Heavens)

Destructive storms and Evil winds are they
An evil blast, herald of the baneful storm
They are mighty children, Ancient Ones
Heralds of Pestilence
Throne-bearers of NINNKIGAL
They are the flood which rusheth through the land

Seven Gods of the Broad Heavens
Seven Gods of the Broad Earth
Seven Ancient Ones are They
Seven Gods of Might
Seven Evil Gods
Seven Evil Demons
Seven Demons of Oppression
Seven in Heaven
Seven on Earth

UTUG XUL
ALA XUL
GIDIM XUL
MULLA XUL
MASQIM XUL
ZI ANNA KANPA!
ZI KIA KANPA
ZI DINGIR ENLIL LA LUGAL KURKUR RA GE KANPA!
ZI DINGIR NINLIL LA NIN KURKUR RA GE KANPA!
ZI DINGIR NINIB IBILA ESHARRAGE KANPA!
ZI DINGIR NINNI NIN KURKUR RA GE KANPA!
ZI DINGIR A NUNNA DINGIR GALGALLA E NE KANPA!
ZI DINGER ANNA KANPA!
ZI DINGIR KIA KANPA!

BABABARARARA ANTE MALDADA!
BABABARARARA ANTE GEGE ENENE!

The Conjunction XILQA XILQA BESA BESA or A Most Exellant Charm Against the Hordes of Demons, etc.

Arise! Arise! Go far away! Go far away!
Be shamed! Be shamed! Flee! Flee!
Turn around, go, arise and go far away!
Your wickedness may rise to heaven like unto smoke!
Arise and leave my body!
From my body, depart in shame!
From my body flee!
Turn away from my body!
Go away from my body!
Do not return to my body!
Do not come near my body!
Do not approach my body!
Do not throng around my body!
Be commanded by Shammash the Mighty!
Be commanded by Enki, Lord of All!
Be commanded by Marduk, the Great Magician of the Gods!
Be commanded by the God of Fire, your Destroyer!
May you be held back from my body!

The Conjunction of the Mountains of MASHU or MADNESS

May the mountain overpower you!
May the mountain hold you back!
May the mountain conquer you!
May the mountain frighten you!
May the mountain shake you to the core!
May the mountain hold you in check!
May the mountain subject you!
May the mountain cover you!
May the mighty mountain fall on you!
May you be held back from my body!

BOOK IX
THE TABLES OF THE UNSPEAKABLE NAMES

T	I	A	N	U	R	A	Z	L	N	I	E
K	I	N	A	R	Z	O	D	A	R	E	L
A	G	G	A	O	N	L	U	F	P	I	A
R	E	A	N	D	O	Z	H	E	L	I	R
N	O	N	A	M	O	B	G	L	O	K	K
B	A	A	R	I	A	Z	O	Y	E	L	A
H	T	O	H	T	H	T	A	S	G	O	Y
D	E	C	A	Z	H	O	N	A	T	O	V
L	E	S	F	S	I	A	E	L	O	R	A
N	A	I	S	A	R	O	A	R	M	M	E
S	U	E	D	L	A	I	T	A	A	I	K
N	O	I	R	T	E	M	K	I	A	E	I
E	B	H	E	R	O	N	A	K	K	O	N

Herein is the table shewn unto me by the star-spawned servants of the DARK ONES. Hereby the spheres met and within only madness and death for the foolish.

Know that this KNOWLEDGE is CURSED by all the SANE GODS OF MAN.

herein may be found the NAMES and GLYPHIC SYMBOLS of those NAMES long forgotten of MAN. Here is the BOOK OF THE DEAD NAMES.

G	H	A	A	N	R
G	U	L	L	A	G
H	A	N	D	H	A
A	S	N	R	O	L
S	T	U	A	K	O
T	A	R	N	A	N

U	G	I	L	A	H
H	N	S	A	L	U
I	K	T	H	A	L
Z	Y	T	H	A	D
U	G	G	L	I	A
G	H	I	M	M	L

THE TABLET OF HASTER

THE TABLET OF KTHULU

Wherein the names of the Governors and Elders may be found

M	A	S	T	A	N
K	Y	P	A	L	T
T	R	O	A	M	A
U	G	H	H	A	L
D	E	A	M	O	N
K	Y	R	Y	L	L

O	C	H	T	Y	L
G	H	E	A	M	A
A	R	G	G	I	A
Z	D	Y	N	A	L
H	O	R	G	U	L
Y	E	Z	G	H	A

THE TABLET OF CTHUGA

THE TABLET OF GLAAKI

N	R	U	T	A	S
I	G	G	I	N	R
D	R	U	N	L	A
L	P	T	E	R	N
B	A	S	R	S	A
T	S	A	G	G	R

THE TABLE OF TSAHOGGUA

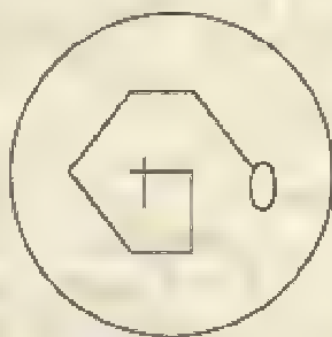
S	S	N	R	R	A
T	S	A	N	G	G
Y	S	S	A	N	R
H	K	O	N	N	A
A	A	S	S	R	N
K	Y	S	S	H	A

THE TABLE OF YIG

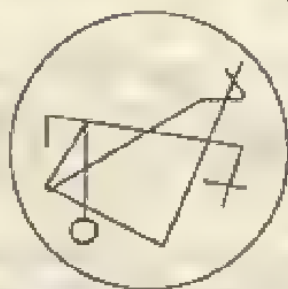
Y	G	H	A	N	U
O	S	U	L	T	H
O	S	Y	L	O	H
G	H	A	N	D	R
N	H	R	R	Y	N
R	N	Y	N	A	R

THE TABLE OF GATHANAR

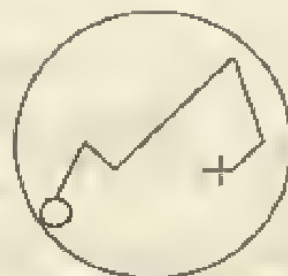
THE SYMBOLS OF THE OUTER GODS



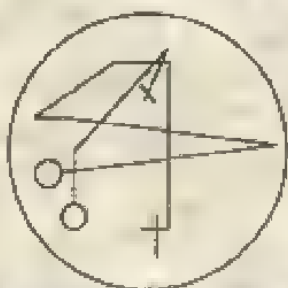
AZAG-THOTH
OR AZATHOTH



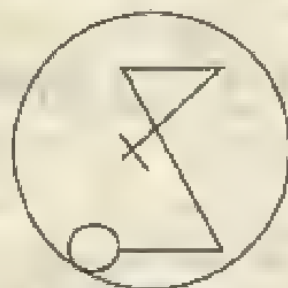
NYARLAT-HOTEP



DAOLOTH



SHUB-NIGGURATH



ABOTH



TAWIL AT'UMR

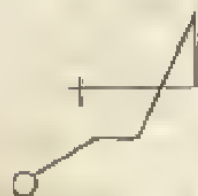
SYMBOLS OF THE OLD ONES



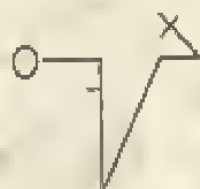
KTHULU



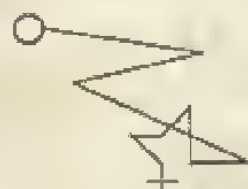
HASTER



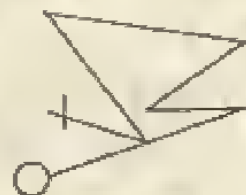
CTHUGA



GLAAKI



GHATANOTHOA



KYAEGHA



TSATHOUGGHA



YIG



Y'GOLONAK



GATHANAR

BOOK X

THE BOOK OF ASH-SHUTHATH OR THE OUTER ONES

"La mayyitan ma qadirun yatabaqa sarmadi faitha yaji
ash-shuthath al-mautu qad yantahi."

"That thing is not dead which has the capacity to continue to exist eternally, and if the abnormal times come then death may cease to be."

May ALLAH and all the GODS OF HUMANITY have mercy upon my soul for the knowledge I hold. But, even now, as my end draws near, I fear there can be no salvation from the truth. From the truth that most of humanity is blissfully unaware. The truth of the OUTER ONES.

The mind of MAN, thankfully, is yet unable to comprehend the vast terrifying reality of what is to come, perhaps merciful for the sane and kind for the insane. It is said the ignorant are blissful, even in the blackness of night and the shadows of day. The question remains: should we yet venture far from the shores of our fragile reality into that which we doth not understand, to even surpass our own understanding of what is real and not real, to yet step beyond our own limitations and find our reality is but the dream and the nightmares we retain in our DARKEST SLEEP the true reality? Or perhaps we were not meant to venture far from our blanket of security. That which we doth not know cannot harm us, or can it? If we piece together all that hath gone before and the bits and pieces of our own dark and maddened comrades in fear, maybe we might find another answer. Perhaps that is why we must contain our brothers and sisters, or to exile them, so that we do not have to face our own realities and fears. Can we even fathom such terrifying vistas? Perhaps we shall yet go mad if we do. Look into the possibilities, the revelations, if we take seriously the maddened states of those poor pathetic souls and know the only choice is to flee from our self-conceived state of reality into a conglomeration of madness and peaceful pacification. But to those who do dare to venture forth and who manage to maintain their sanity, the following is of invaluable use and should be studied only with the greatest convictions and mindset.

Many and multiform are the dim horrors of the earth, infesting her ways from the prime. They doth sleep beneath the unturned stone; they rise with the tree from its root; they move beneath the sea and in subterranean places; they doth dwell in the inmost adyta; they emerge betimes from the shuttered sepulchre of haughty bronze and the low grave that is sealed with clay. There be some that are long known to man, and others as yet unknown that abide the terrible latter days of their revealing. Those which are most dreadful and the loathliest of all are happily still yet to be declared. But among those

that have been revealed aforetime and have made manifest their veritable presence, there is one that may not openly be named for its exceeding foulness. It is that spawn which upon the hidden dweller in the vaults hath begotten upon mortality.

Nor is it to be thought that man is either the oldest or the last of earth's masters or that the common bulk of life and substance walks alone. The Old Ones were! The Old Ones are! And the Old Ones shall be. NOT in the spaces we know, but between them. They walk serene and primal, undimensioned and to us unseen. YOG-SOTHOTH knows the gate. YOG-SITHOTH is the gate. YOG-SOTHOTH is the key and the guardian of the gate. Past, present, future, all are one in YOG-SOTHOTH.

He knows where the Old Ones broke through of old and where they shall break through again. He knows where they have trod earth's fields and where they still tread them. And why? No one can behold them as they tread. By their smell can men sometimes know them near. But of their semblance can no man know, saving only in the features of those they have begotten on mankind. And of these there are many sorts, differing in likeness, from man's truest likeness to that shape without sight or substance which is them. They walk unseen and foul in lonely places where the words have been spoken and the rites howled through at their seasons.

The wind gibbers with THEIR VOICES, and the earth mutters with their consciousness. They bend the forest and crush the city, yet may not forest or city behold the hand that smites.

KADATH in the cold waste hath known them, and what man knows of KADATH? The ice desert of the south and the sunken isles of ocean yet hold stones whereupon their seal is engraven, but who among us hath seen the deep frozen city or the great sealed tower, long garland with seaweed and barnacles?

Great Kthulu is yet their cousin, yet he can spy them only dimly.

IA! SHUB-NIGGURATH!! As a foulness shall ye know them. Yea, their hand is even at your throats, yet ye see them not; and their habitation is even one with your guarded threshold. YOG-SOTHOTH is the key to the gate whereby the spheres meet. Man rules now where they ruled once and again they shall rule where man rules now. Yes, for after summer is winter, after winter summer. They wait patient and potent for here they shall reign again.

Before time those who are timeless were. By the interaction of THEIR energies before all did all that is and will be came into being through that which is YOG-SOTHOTH, THE ALL IN ONE.

At the centre lies the GREAT DAEMON SULTAN, the MINDLESS FATHER OF ALL, AZAG-THOTH. Through him doth the winds of time flow forth, and do yet still. And, around his form doth the OUTER Ones dance in eternal devotion, urged on by the mindless piping of the servitors and their demon pipes. From HIM doth come the CREEPING CHAOS, The Father of all lies and truth. The keeper of the gate, lord of one thousand faces, dread messenger of the insanity which is AZAG-THOTH, upon the wings of night. Existing primal and immortal.. From the days of old he has had one name: NYARLAT-HOTEP

Yea, There is no safety at the gate. There never was.

From fire was the universe formed, through the mindless excitation of the OUTER GODS in their orgasmic frenzy did the light would be come into being.. And, from the cooling of this sea of light formed in chaos, did the GREAT ZONI, The spheres mobile and fixed form.. THE BODY OF TIAMAT.

Nor should we think that we upon our sphere are alone.

For, it is said, when the stars are right, THE GREAT OLD ONES may plunge from star to star.

Many strange aeons did our world form from the void. Before man's time the great races of the STAR-SPAWNED THE ELDER THINGS did come unto this world of shallow, lifeless seas. Coming upon strange wings that did beat upon the neither aethyrs of space. Yea, as some still yet are want to do when summoned. With them they did bring their servits, The DARK CHILDREN, THE SHUGGOTHS. And these creatures waxed cleaver and did learn to speak in imitation of their masters.

They brought also that mass that has no form, which is called UBBO-SATHLAA, which spawned within the cold dead seas of this world the formless creatures from which all life yet created upon this world doth arise and come.. With UBBO-SATHLAA, FATHER OF SHOGGOTHS did the great races leave writ upon star-quarried stones the wisdom heid and passed down to their children by the premundane GODS.

Yet it was, during these times that did GREAT KTHULU, priest of those foul and gibbering ones who wait outside, did come forth and seep unto this world from the STAR of XOTH And, with his STAR-SPAWNED CHILDREN did claim and inhabit the dark continent of R'LYEH

And the children of KTHULU did make war upon the ELDER THINGS.

Then, after aeons, did the stars change., and the earth did heave. Many of the cities of the ELDER THINGS were laid to waste, and thus did dark R'LYEH did sink beneath the great sea, trapping great KTHULU within his black hall. There today dead Kthulu waits, dreaming. Waiting for the cursed day when his city shall rise once more above the waves of that dark sea. But yet still he doth command and is served by his GREAT PRIEST AND PRIESTESS, DAGON and HYDRAE, who the children of the deep call FATHER and MOTHER of their race. As doth the CHILDREN OF THE SERPENT AND VIPER call YIG father.

Great basalt cities were raised unto the stars by the FORMLESS FLIERS from beyond, and the earth did groan and crack under their weight.

Then came the great ones of YITH to this world upon their minds, and did take up habitation within the bodies of the THAROGOR, the cone shaped plant slaves of the FORMLESS FLIERS.

Those of YITH did build arcane weapons of great power and destruction. These arcane energies did they use against the FORMLESS FLIERS in a great war. In this war the GREAT RACE of YITH did prevail. Then were the FORMLESS FLIERS imprisoned far beneath their great cities, where, it is said, they remain to this day. Imprisoned within tombs of basalt, sealed with the ELDER SIGN.

In time, the lands of the earth did become covered with great forests and swamps, and great beasts did walk upon upon the face of the earth, and did also great beasts lie within the great deep.

It was in these days that the CHILDREN OF YIG did come to creep upon the earth. They did make the lands of VALUSIA their home, and did wax exceedingly crafty and most clever in the art magickal.. Many great temples were constructed in these times to contain the energies and beings that were thus called DOWN FROM THE STARS.

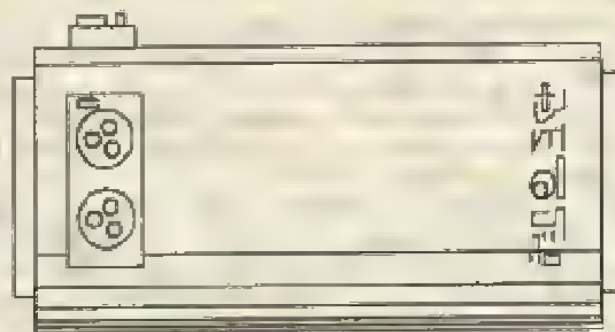
By the hands of these creatures, the CHILDREN OF THE SERPENT YIG, was the great nameless city of pillars within the wastes of IREM. Yet it those days, the land of IREM was as a great forest, and the nameless city did lie on the banks of a great river, called TZADTZA-UKYL by the SERPENT CHILDREN. Yea, but there to this day is naught but sand and the howls of those long dead..

In time the SHOGGOTHS did tire of toiling for their masters, and did turn upon them and did try to utterly lay their masters low. Great was the struggle of these two races, but in time the ELDER THINGS, the masters of the SHOGGOTHS, did prevail. But at great cost. For in the end, the ELDER THINGS were most weakened, and their race did wither.

From dark YUGGOTH did the MEE-GO, the servants of THE CREEPING CHAOS fly across the gulfs of space unto this world. They did covet the ore left within the young mountains of APPA-ASHOGGHEA, of the unseen west, and did thus mine the ore from deep therein. Many whisper that they are there unto this day, feeding as is their want upon the beasts of the field and the children of men, but I know not.

It is of these same SPAWN OF YUGGOTH that it is said doth carry the minds of wizards and other men unto YUGGOTH, clad within amphoria of strange metal and design. With these minds thus preserved, they are thus able to make the trip across the gulf unto the rim, whereupon YUGGOTH is

the youngest child. In a state of dreamless sleep doth these minds wait, requiring no sustenance until awoken by the MEE-GO, and, through strange mechanizations, and thus are given the power to converse, of vision, and of hearing, without the mortal body being intact, or that is, connected to the mind.



THE STRANGE AMPHORIA OF THE MEE-GO

Then came that most blasphemous of spheres, dread KRYTHNON, the wanderer, into the inner spheres from beyond the rim, and did thus disturb the harmony of the spheres, and the zones were most disturbed. From between the fourth and fifth ZONEI did come PAZU-TIAMON, the destroyer. And, thus PAZU-TIAMON come unto this world, bringing with it fire and great destruction as it did tear and break the earth. And fire did sweep across the face of the earth, and dust did fall from the heavens.

Then did darkness and cold cover the face of the earth for the span of many years. The great forests and the great beasts did wain of their strength, and did fall and die. Naught was left, but for the small.

The folk of HYPERBOREA were much like man, but small and covered with hair, did build cities of stone and did grow strong with the instruction of their blasphemous toad like god TSATHOUGGUHA. They did multiply and flourish until the coming of the great ice which did cover and crush their cities.

After many aeons, the ice that covered the land was gone, Then came men unto the Land of HYPERBOREA and they did found the great cities of MHU-THULAN. These men did call themselves the THUL, and did also, in time, come to worship TSATHOUGGUHA as their god. Many secrets did dread TSATHOUGGUHA give unto the peoples of MHU-THUL, but not without cost. Great halls were thus built by the children of the THUL to house this knowledge. They did command the elements, and did excell in all matters alchemical, philosophical, medical and mathematical. All this they received from the whisperings of their foul gods.

From the earth did the people of MHU-THUL mine a strange ore which they did place in baskets made of lead. This ore did they place in great ovens to burn, and thus create the etheric energies that they used within their cities. With these energies did they bring light to lamps without oil or wick, and also did they use these energies to move the great stones of which they built their great cities.

And these cities of MHU-THUL did remain strong, until once again the great ice descended from the north, and did cover the great cities of MHU-THUL, and their forbidden and ill-gained knowledge.

The sages and teachers of MHU-THUL did foresee this coming travail, and did go forth from MHU-THUL with much of their learning. And these sages did found many civilizations, and were thus remembered by their children as gods.

Of this much was yet even THUCYDIDES of Rome painfully unaware.

Many others also came in those times before, Ones, entire cities and lands whose names are best forgotten by the children of man, one's who are now trapped inbetween.

But, for now, the old ones lie waiting on the other side of that guarded threshold. Only the fool thinks them weakened. Nay, They only wait, Pristine and primal, waiting only for that time, or when they are called forth from the ABYSS which is between

In the deserts of AEGYPTUS did I see the faceless sphinx, the likeness of he that is NYARLAT-HOTEP, a form most horrid and awesome to behold. Said by the mad priest of AEGYPTUS, LUVAKERAPH, to have been bult by hands that were not yet human, in the time before man. And I did shutter violently at the sounds and voices I did hear within, and did flee into the night screaming.

It is said, the priests of the north-western lands, who doth revere the oak of the wood, doth worship a great mother goddess. She, who is SHUB-NIGGURATH, the she goat of the wood with a thousand young. Unto her and her dark young do they offer up the blood of many men, yea, even their children. And, they doth hold great festivals unto her and their lord of the wood. Herein these festivals they do create great men of wood, and doth fill them with men ripe for sacrifice. This edifice they then doth set aflame, and the screams of those souls within doth bring great pleasure to The SHE GOAT OF THE WOOD, and THE LORD OF THE WOOD.

This LORD OF THE WOOD is none other than NYARLAT-HOTEP. Who, In jungles of the far south, the pagans know also of him, and doth worship him as ATHU, who did fall as a seed, among others unto this world, so as they might take root and suffuse the world with their might. And he doth answer his summons in due and quick time, and doth appear as a column, a full fifty feet high, towering over the other great trees of the forest. From this dark quartz incusted column doth protrude many and multiform tendrils. And with sacrifices of *their own* flesh, eyes, arms and legs, do they pay him tribute.

It is most true, that in times of old, he did dwell among the priests of AEGYPT as the dread black pharaoh. Also, have I heard, that in the far east he doth take the guise of a most horred BLOATED WOMAN.

Yea, for it is MOST TRUE, YOG-SOTHOTH is the gate by which the spheres meet, and in time of old he was also known by knowing wizards and priests as TAWIL AT UMR, the LORD OF THE SPHERES.

In this form he was thus summoned to give aid unto the caller, for he did provide swift transport or visions through the glass of any place or plane or time bid forth by the wizard, as this is within his power to do. And forth shall quickly he come as bid by the blood, in the formulation of many golden spheres of many sizes. But, I warn you dear reader, *look not WITHIN* those spheres, lest thy life and mind be forfit and for naught..

From the tables delivered unto me by powers I shall not name, yet, thou may surmise, I was able to perform many and numerous operations. I have spoken to long dead souls, and even longer dead gods. From these tablets thou may obtain the needed names and symbols. Yea, of those I list, and many more beside.

For it is true, the horrors of earth are many and multifold in their blasphemy.
Yea, not only of the earth, but also beyond.

ENCHANTMENT OF THE GLASS

Procure a glass of fine quality. Black upon one side as a mirror is silvered. Inscribe upon it in silver the phrase; EMSHEMAL TAWIL AT UMR SHEDDI NYARLATHOTEP
With this glass you shall be able to see where you will, within the spheres, AND BETWEEN THEM.

Also may the glass be prepared of Beryl or Obsidian.

KHEWAR! IA!
TAWIL AT UMR
NYAR!
Thou art the one before all
Thou art the all in all.
You were before
You will be after!
IA! IA!

I summon thee TAWIL AT UMR
SEER OF ALL THAT IS, WAS AND SHALL BE
Come forth from the places between the places.
Come forth from between the spheres
TAI GHERAM AT UL'KHALLAR!
NYAR! NYAR! RA T'HOTEP!
KK' HRRAN!

Grant thy vision unto this glass
Great TAWIL AT UMR
N'HULLAR TEMAR TEMAR GHANNAH!

INVOCATION UNTO THE LORD OF THE WOOD

IA! NYARLAT-HOTEP!
Praises unto he who is THE LORD OF THE WOOD!
Even unto the HORNED GOD,
he who is the messenger and will of AZAG-THOTH!
Give even now unto us thy blessing,
and the gifts of the men of LENG.
Let it BE SO!
IA!

For from wells of night unto the gulfs of space,
and from the gulfs of space unto the wells of night,
Ever the PRAISES:

Of Great KTHULU,
Ever the PRAISES:
Of Great TSATHOUGGUA
Ever the PRAISES:
OF HE WHO IS NOT TO BE NAMED,
EVER THEIR PRAISES !
IA !
EVER THEIR PRAISES !

ABUNDANCE UNTO SHE
WHO IS THE BLACK GOAT OF THE WOODS !

IA !
SHUB-NIGGURATH !
THE GOAT WITH A THOUSAND YOUNG !

IA !
SHUB-NIGGURATH !
THE GOAT WITH A THOUSAND YOUNG !

And it hath come to pass,
That the LORD OF THE WOOD,
Having descended the Six thousand, six hundred, seventy and nine,
From the throne of AZAG-THOTH,
Down the STEPS OF ONYX!
Unto this, The world of men.
IA!

Take now our tributes,
To him in the GULF !
AZAG-THOTH!
He of whom thou hast taught us marvels !
IA !

And thou hast taught us well,
of thy messengers,
who doth fly upon the wings of night!
Out beyond space,
Out beyond the ZONE!
Out to where YUGGOTH is the youngest child,
Rolling alone in the black æther at the rim.
IA!

IA !
WE INVOKE THEE OUR LORD!
That you may go out among men,
and find the ways thereof,
that he in the gulf may know.
IA!

To NYARLAT- HOTEF must all things be told !

And he shall put on the semblance of men.
The waxen mask,
The robe that hides.
IA!

And he shall come forth
from the world of seven Suns,
To mock the form and ways of man.
IA!

IA !
Thus we invoke thee by the great name,
And do sing thy PRAISES;
NYARLA'I- HOTEI !
Great Messenger.
Bringer of strange joy unto YUGGOTH Through the void.
Father of the MILLION FAVORED ONES.
Stalker among the weak!
WE PRAISE THEE!
IA !